

THE
DOCTRINE
OF THE
BLESSED TRINITY

Stated & Defended.

By some LONDON MINISTERS.

The Second Edition.



L O N D O N :

Printed for JOHN CLARK, *at the Bible and*
Crown in the Poultry near Cheapside : And
E. MATTHEWS, at the Bible in Pater-noster
row. 1719.

Price 2 s. 6 d.



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T H E INTRODUCTION.



THE proper Godhead of our Lord and Saviour JESUS CHRIST, and of the HOLY SPIRIT, is a Doctrine that has been so universally received among Protestant Dissenters, that it is really a Surprize to us to see how much Reason we have to warn and exhort one another, that we *held fast this Mystery of Faith in a pure Conscience.*

WE have been very backward to suspect, that any among our selves, who have been trained up under some Degrees of Suffering, to have the greatest Value for Scripture Revelation, could have been by any Means wrought upon to call in Question an Article of Faith, so fully and frequently asserted both in the Old and New Testament, and which has been always thought to hold the first Place among *the Principles of the Oracles of God.* And yet that this is the Tryal of our present Day is too true to be denied, and too manifest to be any longer concealed by us.

Every Body knows this is no part of the Controversy depending between the Nonconformists and the National Church, and therefore in this

our common Cause, we affect not to act separately from them; we observe with Pleasure the great Judgment, Zeal and Learning with which they govern themselves in this Argument, and we honour them for it; and yet we think ourselves more immediately concern'd to try whether those of our Denomination, that are unsettled in these great Points of Faith, may not hearken with more Attention to the Advice of their old Acquaintance, who have been always ready to give them full proof of true Friendship and the most tender Affection.

AND yet we apprehend it will hardly be possible for us to declare ourselves on this Occasion, in such a Manner, as not to be suspected of an unfriendly Disposition towards them; our very supposing them to have fallen into an Error, and especially our telling them how dangerous we take that Error to be, will be thought to proceed from too mean an Opinion of their Judgment, and Reading, and an Inclination to lessen their Esteem and Interest in the World.

AND it must be acknowledged, whatever has a proper Tendency to establish and recommend any Truth called in question, must have an equal Tendency to censure and explode the contrary Opinion; and by doing so, it will occasion some Diminution of Honour to those who have favoured and abetted the Error; this is a Consequence not to be avoided, and those who are aggrieved by it have no body to blame but themselves, who have (they best know how) placed themselves in that unhappy Opposition to the Truth, that either their Reputation or the Credit of the Truth itself, and of those that adhere to it, must necessarily suffer; and the one Side and
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the other will feel this Consequence, according to the Numbers, Interest and Temper of those that are for or against them.

IN this Case it will be no new Thing to hear the Aggressor declaim very plausibly against an uncharitable, imposing, censorious Spirit, as an Usurpation upon the Prerogative of the great Law-giver and Judge; and it will be easy to enlarge upon those beautiful Virtues, Charity, Modesty, and mutual Forbearance; and to enforce all with solemn Protestations of their own Integrity; by which Means, it is very probable, Impressions may be made upon some good and tender Minds, to the Disadvantage of those that have nothing more in their Desire than to recover *their Brethren out of the Snare, into which they are fallen.*

FOR our Parts, we should be very sorry if so good a Cause, as that which we stand up to defend, should suffer by our unbecoming Management. We hope the God whom we serve will help us to watch over our own Spirits; we are resolved by his Grace, never to take any Measures but what in their own Nature, and by Divine Institution, are proper to inform the Judgment and convince the Conscience, as far as we know our own Hearts: It is no more in our Inclination than it is in our Power to make use of any other.

We are fully persuaded that the Weapons of our Warfare are not Carnal but Spiritual, that external Force is by no means to be used in Matters of Religion; but then for this very Reason, we think our selves the more obliged to try the Force of Argument and Perswasion, as the only Means left us of God, to detect Error, and defend the Truth: Rash and inconsiderate Men

may call this Persecution ; but surely while we use no other Means to defend our Principles than those that are otherwise minded do to attack them, we must on both sides be either equally clear or equally guilty of the Sin of Persecution.

IF these means of Perswasion and Admonition may not be used, we have then nothing to do, but to put our selves into a State of Indolence and Indifference between Scripture Truth and Error , and stand by and silently observe our Brethren, our Friends, and Relations, both in natural and spiritual Bonds, turn out of the Way of Knowledge, and draw others along with them into their unhappy Wandrings.

PERHAPS we shall be told, that even in this Case, we have still the Liberty left us of addressing our selves to God for them, we know we have it, and hope we shall make Conscience of it, or else we could not expect the Blessing of God upon any of our Endeavours. And yet we apprehend, if we should bring this Case into our publick Supplications with those fervent Affections that are suitable to the Importance of it, they that differ from us, would resent it as a more formal and solemn Invektive against them ; but while they are reproaching us for doing too much, we fear our great God would reprove us for omitting a known commanded Duty, presuming that he will supply that Neglect of ours by his own immediate Interposition.

FOR, hath not God required of us All, especially of his Ministers, that we should *hold fast the faithful Word as we have been taught, that by sound Doctrine we may be able both to exhort and to convince the Gain-sayers.* Tit. i. 9. *That we should contend earnestly for the Faith that was once delivered to the Saints,*

*Saints, when Men creep in unawares denying τὸν μόνον
 δεσπότην θεὸν καὶ κυρίον ἡμῶν Ἰησοῦν Χριστὸν that only Sovereign
 God and Lord of ours, Jesus Christ. Jude. 4.
 That in Meekness we should instruct those that oppose
 themselves, if peradventure God will give them Repen-
 tance to the Acknowledgment of the Truth. 2 Tim.
 ii. 25.*

THESE and many other Injunctions of the same Nature we find upon record in our Bibles, and we cannot think they are of no use or Obligation in our Days. We are far from pretending to an infallible Judgment about Gospel Truth and Error, but we take it to be an agreed Point with Protestants, that there may be Certainty, where there is not Infallibility; and none can deny this, unless they will venture to assert, that we can in no Case know we are in the right, but by being assured that it is impossible for us, in any Case, to be in the wrong: And if none must take upon them to instruct, admonish and reprove others that they think are departing from the Faith, but those that are themselves infallible, the Ministerial Office falls to the Ground, and even all private Christian Advice falls with it, and yet this we believe would be to carry the Matter further than those, that raise such Objections, ever intended.

WE hear it already suggested that those who are so forward to use these Spiritual Weapons for the Suppression of Error, would be as ready to use carnal Weapons too, if they had them in their Power; this is a Specimen of some Mens singular Candor and Charity for us; we wish they would consider whose Prerogative they now assume, and what is become of that Modesty and Tenderness of which they have been used to
 speak;

Speak; do they come by this Knowledge of us by rational Deduction, or by some extraordinary Discovery? do they rightly conclude, that because we make use of those Means, that are proper in their own Nature to prevent the spreading of Error, we would therefore, if it lay in our Power, make use of Methods that are altogether improper? that because we use those Means, that we have always declared our selves to have a Right to use, we should therefore use those Means that we have from our very Hearts declared we have no right to use? or that because we make use of the Means that God has appointed, we should therefore, if it lay in our Power, make use of those Methods that he never appointed, but has absolutely forbidden; this is a strange Sort of Reasoning, it is not accomodated to the Judgments of Men but to their Passions and Affections, and looks much more like to proceed from a persecuting Spirit, than any thing they can yet charge upon us: but as in these things we are manifest to God, we hope we are also manifest to the Consciences of sober and serious Christians.

It is very probable some of our Friends, that are well affected both to our Persons and Principles, may think we are indiscreet in appearing thus publicly, especially under our present Circumstances, which call for great Thankfulness to our Governours, and mutual Forbearance among our selves; and some may think that so open an Opposition to these Errors may be the Occasion of their Growth and Prevalency. To which we can truly say, if we consulted our own Ease and our personal or political Interest, we should have altogether kept silence; but we consider we are under the express Commands of the Word of God,
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that He has appointed a rational and scriptural Defence of the Truth as a Means to support it, and has from time to time blessed it and made it effectual. We consider how when presently after the Reformation some Men stood up to revive and propagate Opinions dishonourable to our Lord Jesus Christ, God raised up others to oppose them, and after some Struggle, the true Faith of the Gospel prevailed, and Error fell before it ; and that during the Confusions of the Civil War in *England*, those Errors began to break out again in the Army and elsewhere ; publick Disputations were appointed and Books were printed in Defence of the Faith, and God crown'd all with Success. We remember that when in the Reign of the Glorious K. *William*, the Antitrinitarians took Heart and grew very numerous and confident, they met with a very just Opposition from such great Men as Dr. *Stillingsfleet*, Bp. of *Worcester*, Dr. *Jonathan Edwards* of *Oxford* and Dr. *John Edwards* of *Cambridge*, and several more, and their learned Labours were a seasonable Service to the Church of God. We are sensible how speedy and effectual a Stop was put unto these errors in *Dublin* by the solid and close Reasoning of our Reverend Brother Mr. *Boyse* : And tho' we pretend not to the same Measures of Abilities that these excellent Men were endow'd with, yet we stand up in defence of the same Cause, and we depend upon the Assistance of the same God, and we do not despair of his Blessing.

WE do not apprehend our Concern for these great Truths can give any Offence to our Governours, or render us unworthy of the Favour they have shewed us, since the Articles of Faith we defend, are such as the Nation openly declares
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for, and what we have solemnly Subscrib'd in Courts of publick Record, when we receiv'd the Privilege of a Publick Indulgence, and had long before that time embrac'd upon a full Conviction from the Word of God. Our Fidelity to Conscience and to our publick Confessions, can never turn to our Prejudice with a Government so wise and just as that under which we now live.

NOR can we see that a rational Defence of the great Articles of our Faith is any way inconsistent with our avowed Principles as Protestant Dissenters. We do not know that it was ever owned to be a Principle with them, that Error was never to be opposed, nor Truth defended by Persuasion and Admonition; nay far from that they always thought it was their Duty not only to dispute for much lesser Points of Religion than these, but even to suffer for them rather than give them up; their Religion was always dearer to them than their Liberties, and always will be so to those that know the true Nature of it, they valued their Liberty for the Sake of their Religion, not their Religion for the sake of their Liberty.

PERHAPS it will be said, tho' Men may be allowed to argue and reason one with another in such Points as these, yet they should not be positive nor importunate, they should forbear Admonition and Reproof, which looks like assuming an Authority over their Brethren, and accusing the other Side of Dulness or Obstinacy. And indeed as for those that are not yet arrived at such a Certainty of Knowledge and Faith in this great Doctrine, it would be very improper for them to press it so earnestly upon others; they ought first to be well perswaded in their own Minds, but if the Doctrine be true, it is possible
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it may be known to be true, and those that know it to be so, may be allowed to tell others what they believe, both of the Truth and Importance of it; and this may be done without vain Glory in themselves, or an uncharitable Contempt of those that are otherwise minded.

THAT there may be Truths, both of great Evidence and of great Importance, which yet some Men of good Sense and Learning do not discern, is generally acknowledg'd; such are the Matters in Controversy between Protestants and Papists, and between Christians and *Jews*. The Truths controverted are sufficiently evident, and of the greatest Consequence; and yet many Learned, Sober and Inquisitive Men, not only doubt of them, but deny them: Of this their Ignorance and Error, there must be a Cause and a culpable one, which is not to be sought for in the Doctrines themselves, or in the Revelations we have of them; but in the Minds of those that do not receive them. It may indeed be difficult for them to discern where it lies; but it is known to God to be such as will justify him, tho' he should leave them to all the evil Consequences of their criminal Mistakes.

THE real Importance of any Doctrine, does not depend upon subjective Evidence, that is, upon the certain Perswasion I have of it in my own Mind: It is neither less true, nor less important, because I am in doubt concerning it; the Importance of it is an intrinsic Thing, it arises out of its own Nature, and the Place it naturally holds in the Chain of Scripture Principles, and the direct Influence it has upon the Vitals of our Religion as Christian: And tho' I should not discern this, another may; and if he does, it will

not only be lawful for him, but kind in him to convince me, how essential a Truth that is which I reject, and how destructive the Rejection of it would be in its own nature to my Soul: and this Zeal and Earnestness of his, ought not to be censured by me, as any want of Charity in him; unless I could be sure, that he did not understand the Case better than I do: and since I cannot be sure of that, it becomes me to put the favourable, not the severe Construction upon the Importunity he uses with me.

It indeed this zealous Friend of mine should make use of carnal Weapons to conquer my Unbelief, I shall soon discern that, whether I be in the Right or in the Wrong, he has mistaken the Nature of the Case, and acted without Authority from God; nay, if he should pass a Sentence of Condemnation upon me, I shall have Reason to conclude, he has transgressed the Bounds of his Commission: Since nothing is more certain, *than that every Man's Judgment is from the Lord, and to his own Master he must stand or fall.* And how far, and in what Cases, the infinite Mercy of God may interpose, and prevent those pernicious Effects, which such an Error deserves, and would naturally produce, if left to it self, are Secrets only known to God the Judge of all, who is the Wise and Sovereign Disposer of his own Grace; but still the moral Nature and Demerit of such an Error remains to be what it was.

It is usual with Persons of all Opinions, and none more than those that have espoused wrong ones, to insist very much upon the Truth and Sincerity of their own Hearts; and the more singular they are in their Sentiments, the better right they think they have to be believed, because
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the Way they have taken is like to expose them to some temporal Inconveniences.

BUT without any Disparagement to that excellent Grace of Godly Sincerity, or without disputing the Claim they lay to the Honour of it; it will certainly be proper for both one Side and the other, to consider that this is the common Plea of those that espouse the grossest Errors: and therefore it becomes us all to maintain an humble Jealousy of our own Hearts; not to trust them too far, nor boast of them too much, lest God should *leave us to our selves to let us see what is in them.* The most upright Saint on Earth, is not free from sinful Guile, but often fees Cause to complain of a treacherous Heart: And therefore, that great Joy, that results *from the Testimony of a good Conscience* depends not merely upon the Credit or veracity of our own Spirits, but chiefly *upon the Spirit of God witnessing with our Spirits*, without which we could not draw that comfortable Inference, *that we are the Sons of God.*

SINCE then it is a difficult Thing for us to know our own Hearts; and a dangerous Thing to trust them, it will be our wiser Way to judge of our Hearts, by the Scriptures, than to judge of the Scriptures, by the good Opinion we have of our own Hearts. For Truth and Error will still be the same in their own Nature and Importance, whether my Heart have been sincere in searching after them or no: and if it should at length appear, that I have really fallen into Errors that are in their own Nature damnable, and yet do not prove eventually so to me, I must wholly ascribe my Salvation to the rich Grace and Merit of my most merciful High Priest, *who knows how to have Compassion on the Ignorant, and those*

that are out of the Way: I have nothing to ascribe to the good deserving of my own avowed Sincerity.

WE do not question but an erroneous Judgment, even in some weighty Points of Faith, may consist with an honest Heart: and therefore, how great soever our Concern is for our Friends and Brethren who are changing their Principles, it will be a great Satisfaction to us, to observe that they *still hold fast their Integrity*.

WE hope therefore, in all these Matters, about which they have raised Debates among us, they always will take care to be free, and open, and Consistent with themselves, in all Places, and in all sorts of Company: that they will be fair and faithful in representing the Judgment and Behaviour of those that differ from them: that when prest with their real Sentiments by those that are dissatisfied, they will not raise an artificial Cloud of ambiguous Phrases, and so get off for the present themselves, leaving the Complainers under the undeserved Reproach of false Accusation.

THOSE that place the whole of their Religion in Sincerity, and expect that this Virtue should make up all Deficiencies in Knowledge and Faith, had need to preserve it sound and intire, and most carefully to avoid every thing, that may either draw them away from it, or deprive them of that Comfort they receive from the Evidences of it: For if this also should fail them, it behoves them to consider, what they will have left to support either their Reputation with Men, or the Peace of their own Consciences in the sight of God.

As to this particular Doctrine, that lies before us, concerning the *God head* of our Lord JESUS CHRIST and the HOLY SPIRIT, we wonder indeed there

there should be any Doubt raised among us, at this time of Day, as to *the Truth of it*; but we wonder much more any Question should be made *about the Importance of it*. Surely it must be either a very important Truth, or a very important Error: for either Side to mistake created Nature for uncreated, finite for infinite, necessary for contingent, supreme for subordinate, must unavoidably introduce the greatest Confusion and Falseness into all our Conceptions, Affections and Devotions.

IF our Lord Jesus Christ be really God by Nature, of the same Substance with the Father and the Spirit, it must be highly displeasing to him to have that supreme Glory of his despised and denied by those that yet call him their Lord and Saviour; and tho' they may say a thousand honourable Things of him in other Respects, yet while they deny him that which is his highest Excellence, they have little Reason to think he will accept any Offering at their Hands.

BUT if He be not God by Nature, it must be a great Provocation to him that is so, to see us, both in private and publick Acts of Adoration, *giving away his Glory to another*. This surely must be in danger of turning our Religious Assemblies into Sacrilegious Confederacies against the One living and true God.

AND while those that are yet called Christians are thus divided about the Object of Divine Worship, there must needs be great Confusion and Jealousies among the Worshippers; each Party being afraid lest they should have fellowship with Idols: and it will hardly be possible for them to worship God together, in the same Places, and under the same Administration, with a good Conscience, or to their mutual Comfort and Edification.

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FOR, whatever may be pretended, this is not a Controversy about some metaphysical abstract Notions, of personality Subsistence, modal Distinctions in the divine Nature; in these there will be always room left for different Speculations and Sentiments. It is not a Controversy about Forms of Church Government, or Degrees of Order and Office there; nor about Rites and Ceremonies in external Worship, like that depending between us and the National Church; nor about the Subject, Time and Manner of administering a particular Ordinance, as that between us and the Antipædobaptists; but it is a Controversy about the very Object of Religious Worship, Whether that be the only one, living and true God: which has been ever acknowledg'd to be a Point of the greatest Moment, both in natural and reveal'd Religion. We really think the *Godhead* of CHRIST and the HOLY SPIRIT to be the primary Article of reveal'd Religion, and the *Unity of the Godhead* the primary Article of natural Religion; and when these are called in question, we think we are called up to defend them.

WE have therefore, at the Desire of some of our Brethren for whom we have a great Respect, taken the Freedom thus to address ourselves to those whose Thoughts have been agitated and unsettled in these Matters; and having first endeavour'd to remove general Prejudice, we offer to their View a brief Collection of *Scripture Evidence* and Authorities, the only Rule and Ground of our Faith; and then proceed to set before them the harmonious Consent of the *Reformed Churches*, not as a Rule of Faith to others, but as a Symbol of their own; a Cloud of Witnesses which will have its due Regard with sober and considerate Per-

Persons. After this we would hope that faithful and affectionate *Advice*, which closes all, will not be despis'd by those for whose spiritual Safety and Advantage it is principally intended.

WE have comprised the whole in as narrow a Compass as the Nature and Dignity of the Subject would allow, referring those that have Leisure, Capacity and Inclination to look more thoroughly into this Subject, to the learned and voluminous Writings of both antient and modern Divines, where they may see the present Truth triumphing over all the Strength and Sophistry of its Adversaries: In the mean time if it shall please our glorious Redeemer to bless these our Endeavours, for promoting his own Honour, and preserving the precious Interests of *Peace and Truth* among us, we doubt not but *that abundant Grace through the Thanksgiving of many will redound to the Glory of God.*

CHAP. I.

*Containing the Explication, and the Proof of the
DOCTRINE of the TRINITY.*

Seet. 1. **T**HAT *there is a God*, is not a Point at present in Debate among us : so far from it, that the Gentlemen with whom we are concern'd, do (We believe, very sincerely) agree with us, that the Being of God is not only a true, Prin-

Principle, but the very first Principle of *Natural Religion*; and every where suppos'd in the *Scripture Revelation*.

Sect. 2. Whether there are *more Gods than One*, or *One only* living and true God; is not the Question neither: however some appear inclin'd artfully to pass this for the Point in Controversy, upon the Unthinking part of the World: This Principle, the *Unity of the Godhead*, is so plainly the Sense of our present Antagonists, that they often, and some of them very learnedly and openly have appear'd in the Defence of it: nay, they not long ago, did assume to themselves (and seem'd very desirous to engross) the Name of *Unitarians*. And We, on our Part, always did, and do still frankly and openly declare, that We do believe, that there is, and can be, but *One only true God*. This too with us is a foundation Principle of *Natural Religion*: and this is also the Language of the *sacred Scriptures*. Thus we learn from *Moses*, *Deut. 4. 35. The Lord, He is God; there is none else besides Him.* And, *Deut. 32. 39. I, even I am He, and there is no God with me: I kill, and I make alive, &c.* And, *Deut. 5. 7. It is expressly charg'd, Thou shalt have no other Gods besides me.* The *Prophets* also speak the same Language: thus *Isa. 44. 6, 8. Besides me, there is no God: ——— Is there a God besides me? yea, there is no [such] God; I know not any.* So in the *New Testament. Mar. 12. 32. there is one God, and there is none Other but He.* And *1 Cor. 8. 4. there is none other God but one.* Thus far we are fully agreed with them: and therefore if this be all that they contend for, here may at once be an End of all Strife: for (so far) we are *Unitarians* as well as they.

Sect.

Sect. 3. BUT what then is the Controversy of the present Day? Why really 'tis hard to reduce it to a single Term: but We think it is, first, *Who*, or *What* this one God is? Whether He be only the *One*, meer *Person* call'd the *Father*: or whether the *Three*, in Scripture spoken of as *Father*, *Son*, and *Holy-Ghost*? And in consequence of this (if we may be allow'd to speak the plain Truth) we fear, the next and main Question between us will be found to be, Whether the *Divine Being* is not more clearly and fully known to these (whom we do allow, some of 'em to be) very *Wise Men* than to the *All-wise God* himself? At least, Whether they are not able to *speak more justly* and exactly of it, than *He* has any where thought fit to do himself in the *sacred Scriptures*?

THESE Gentlemen will do, what none have ever done before; they will by searching find out God, by all means they will find him out unto *Perfection*: tho', at the same time, they do not know *Themselves*, no not even *their own Nature* and *Make*; what that *Union of Body and Spirit* is, which does essentially constitute a *Man*; wherein it does consist; how it was effected, or how maintain'd: Nor do they know so much as what it is that does individuate the external Frame of a *Man*; and render what we call our *Body*, the *same Body*: Nay, there is not the meanest part of the Creation, not a *Worm*, not a *Flie*, not a very *Mite*, nor ev'n a *spire of Grass*, but what is an *Over-match* for the Understanding of the greatest *Philosopher* in the *World*: and yet they will needs pretend to know the *God* the *Author of Universal Nature*. They know him so well, that they do not need that he should teach them how to speak concerning him: We, on the other Hand, do earnestly pray, that we

may be always *taught of God*; and sensibly feel that we no where need it more, than when we are to form our own, or direct and assist the Thoughts of others, upon so awful a Point, as what we are to *believe concerning God*. They pronounce very positively, what God has no where said of himself, so far as we can find: and they as peremptorily deny that to be true, or even so much as possible, which he has said not only once or twice of himself; but has plainly wrought into the whole Texture of the sacred Scriptures. We are so far from declining the Testimony of *Scripture*, that we appeal to that, as the *Rule* and the *only Rule*, by which we do, and ought to determine ourselves, both in this and every other Doctrine of Religion that is super-natural: Nor are we fond of saying less or more than what is written there: However *that* shall always *guide* (and therefore we are satisfy'd, will also *guard*) what we undertake the Defence of; particularly upon this great Subject.

Sett. 4. No w therefore that which upon this Foundation, we assert, and are ready earnestly to contend for against all Opposers, is, That there are *Three*, who do plainly bear distinct Names in Scripture, to wit, the Name of the *Father*, of the [Word, or] *Son*, and of the [Spirit or] *Holy-Ghost*: We say, there are these *Three*, to whom we find the Scriptures do ascribe and attribute any thing, every thing that is most *peculiar* and appropriated to the *Divine Nature*, without any Difference. The most peculiar Things, that do distinguish God from any, from every *made* or derived Being; do not distinguish *These* [as to their *Essence* or Being] from each other: What is most appropriate to *God*, is not (in Scripture) ap-
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propriated either to the *Father* alone; or to the *Son* alone; or to the *Holy Ghost* alone: but, as we said above, is there indifferently attributed to each, or any one of these sacred *Three*. And while this is the constant Language of the Holy Scriptures, What would these Gentlemen themselves have us to infer, what can we possibly infer from thence, other or less than this, That it is *these Three*, (and not any *One* of the *Three* alone) are the *One* only living and true God?

SECT. 5. We are as sensible as they can be, or others that have been before them, that this is a Way of speaking which we should hardly ever have fall'n into, if we had not been led into it: We, upon the utmost Improvement of Natural Reason, unassisted by supernatural Revelation, should no sooner have come at the Conclusion, that there is only *One* God; but we should very probably have been ready to infer, as these Gentlemen do, That this *One* God is *One* only *Person*, simple, uncompound-ed, undivided, &c. What we wonder at, is not that any wise Men should talk thus; but that any (that in a Judgment of Charity, we cannot but yet look upon to be) *Pious and Good Men*, and such as know and *believe* what is written in the Sacred *Scriptures*, should either talk or write at this rate.

BUT, in good earnest, must we then forbear the Use of *Scripture-Language*; and even upon such a Point as this, speak as our own *gallows* (I might say corrupt, and carnal) *Reasonings*, or even our *meer* (and vain) *Imaginations* dictate to us? We could have done no other-wise indeed, if we had been left altogether to our selves, to find or make our Way as we could alone, without any super-added Light or Assistance

beyond what is merely Natural: But surely, we that own the Scriptures to be the Word of God, should pay a most awful and reverential Regard to the very Language of Scripture every where; and especially where GOD speaks of himself, who is only known to himself. If he says not any where, that the *Father* alone (exclusive of the *Son*, or of the *Blessed Spirit*) is the *One* God; but does throughout the Scriptures, both of the Old Testament and of the New, say that which would most naturally and easily lead any that do believe this to be a Divine Revelation, to conclude that these *Three* (not any one singly of these *Three*) are that *One* God whom we are to own, to worship, to depend upon, to adhere to, and to have our final and eternal State determin'd by; no one ought to wonder at it, that we do with all the Zeal and Concern that we express (upon so great an Occasion) appear in the Defence of the commonly received Faith.

SECT. 6. WE do not ourselves pretend to say, how these *Three* are distinguish'd from each other: that we leave to those, who are bold enough to speak (even upon such a Point as this) without, if not against what the Scriptures themselves any where have said: We only say, that there *they* are distinguish'd.

SECT. 7. WE further add, that tho' these *Three* are in the Scriptures distinguish'd from, and therefore not to be confounded with each Other: yet we have learnt nothing there, either of their being compounded, or divided: nor do we therefore undertake to shew explicitly, and in Particulars, how *they* are *Three*; nor, how (tho' *Three*, yet) they are *One*. What we assert again is only, that
they

they are *Three*, some way or other; and tho' in some respect *Three*, yet but *One* GOD.

Sect. 8. NAY, tho' these *Three* are in the Holy Scriptures spoken of under the Names of *Father*, *Son*, and *Holy-Ghost*; and as *begetting*, *begotten*, and *proceeding*: yet still we leave it to those who are wiser, or at least more bold and daring than we, to say that this does, and to shew afterwards how it does relate to the *Divine Essence*. For we, who have no Notion of a *Greater* or *Lesser* in the GOD-HEAD, do think, that where-ever *that* does belong, it must *equally* belong: and consequently, that it is not any one of the *Three*; but that these *Three* are the *One Supreme God*.

Sect. 9. LET it be added, before we produce our Proofs, that these *Three* are not *meerly* *Three Names*: The Gentlemen, with whom at present the Controversy lies, do not yet seem inclin'd to say that they are so: They do as well as we, put the hard Name of *Sabellianism*, upon this Opinion: They own, as we also do, that these *three Names* have *some Distinction* (tho' neither they, nor we know what it is): that these *Names* do not every where in Scripture, if they do any where, bear *One and the same* Meaning.

Sect. 10. WE shall now only venture to say once more, that whatever the *Distinction* is between these Sacred *Three*, or wherein-soever it does consist; as on one part it does not destroy the *Unity* of the Divine Nature, so on the Other, it is such (so real, and so great) as is a just and sufficient Ground to support whatever is *distinctly* said of the *One* or the other of them in the Holy Scriptures. So as that the Person of the *Father* is not the *Son*; nor the *Son*, the *Father*; nor either of these the *Holy-Ghost*. Thus far the serious plain Christian,

Christian, may venture into this awful Mystery of the Blessed TRINITY: but whatever positive and bold *Propositions*, or whatever subtil and ensnaring *Questions*, are design'd to carry him further than this; he will do best for his own Safety and Comfort, as well as for the common Peace, to avoid and keep clear of them, according to the Advice of the Apostle, 2 *Tim.* ii. 23. *Foolish and unlearned Questions avoid, knowing that they do gender Strifes.*

The SCRIPTURE-EVIDENCE of the TRINITY.

HAVING thus far endeavour'd to preserve the honest and unwary Christian from the Snare of needless and dangerous *Explications* upon this Point; we now proceed (for the Use and help of such especially) to give you the plain *Scripture Proof* and Evidence of this *Doctrine* of the Blessed *Trinity*, in a narrow Compass. And

I. AS to the first-named of these sacred THREE, the *Father* [so call'd], he is so oft and so expressly call'd GOD, and with such Attributions and Ascriptions; that these Gentlemen themselves are pleas'd to admit the Claim in his Favour. Nay, they are so far from excluding *Him* (as neither have we at any time, or dare we attempt to do) from the Notion of the God-head; that they do, if we understand them right, assert the very *Person of the Father* [as distinct from, and with the Exclusion of the *Son* and *Spirit*] to be the *One* GOD, the *only* GOD; the *One Supreme Cause* and Original of all Things, the *sole Origin* [or fountain] of all Power and Authority; absolutely *Supreme over all*, &c. Perhaps, they may hereafter see reason to agree with us, that the Term
[*Father*]

[*Father*] does not in Scripture every where denote the *Person* so call'd; but is often to be understood of the *Divine Essence* absolutely consider'd.

HOWEVER, thus far these Gentlemen have excus'd Us, that we do not need laboriously to produce the particular Texts, which are necessary to prove that *the Father is GOD*, or, that there is that said in the Scriptures concerning *Him*, which will not suffer us to form an Idea of *the One GOD*, but what must necessarily include *Him*.

II. BUT then we further say, that those who will think and speak of the blessed *GOD*, according to what he has reveal'd of himself in the Scriptures, must admit *the Son* [so call'd] also into the Idea which they form of *Him*.

WE are most expressly assur'd, that the blessed *GOD* has and will have a *Name* which he will possess *alone*, Ps. lxxxiii. 18. and a *Glory* which he will *not give to another*, Isa. xlii. 8. Now if we find this [*SON*] does in those sacred Oracles bear the very *same Names*, and has in all Points the *same glory* given to him with the *Father*; we surely must conclude, that however else the *Father* and *He* are distinguish'd from each other, yet they are not *One* and *another* [a *Supreme*, and *Subordinate*] *GOD*; but must needs be *One* and *the same God*.

'Tis not about a *meer Name* that we contend: We know, that there are both in *Heaven* and *Earth* [*Angels* and *Men*] many that are *called Gods*, even as many as do bear the Commission and act in the *Name* and with the Authority of *GOD*, 1 Cor. viii. 5. Jo. x. 34, 35. but the *the Mediator*, nay, the very *Man Christ Jesus*, might have (upon this

this Account) and perhaps often has the Name of [G O D] put upon him ; yet, we cannot think he would in Scripture be spoken of as he there very usually is, if the Design had not been to signify to us that this [Son or Word] is God *eminently*, or the *Supreme* God. And here,

I. EVEN in the *Old Testament*, while the *Gospel Oeconomy* was under a Veil, yet this Point was not altogether veil'd. That *Jebovah*, against whom the *Israelites* murmured in the Wilderness, and whom they tempted and spake against there, was not himself the Messenger of God [a *Deputy God*] ; for *Moses* then stood in that place : but these Murmurers (we read) spake against God, and against *Moses*, *Num.* xxi. 5. And the God whom they tempted and spake against is *the great God*, even the *great King above all Gods* ; the *Lord our Maker*, &c. *Psal.* xcv. 3, 6, 7, 8, 9. Yet even the Lord *Christ* is this very God, *1 Cor.* x. 9.

THE Psalmist prays very earnestly to G O D, *Psal.* cii. 24. *O my God*, take me not away, &c. and urges his Suit from the mention of the Divine *Eternity* and *Unchangeableness*, *ver.* 25. 26, 27. *Of old hast thou laid the Foundation of the Earth, and the Heavens are the Work of thine Hands*, &c. This must certainly be somewhat very differing from a meer God by Office, or one who only acted by a Divine Commission. But all this is most directly and plainly apply'd to the Son--- To the Son, it is said, *Thou Lord in the beginning*, &c. *Heb.* i. 10, 11, 12.

THAT God so loftily describ'd, *Psal.* lxxviii. as riding upon the Heavens, *v.* 4. as in his holy Habitation, *v.* 5, as the God of *Israel*, at whose Presence the *Earth* shook, the *Heavens* also dropped, *v.* 8. and (to say no more) the *Almighty*, *v.* 14. He
whose

whose *Chariots* are, [shall we say, drawn, or attended by] the very *Angels*, v. 17. He that is *our GOD*, the *GOD of Salvations*, *God the Lord to whom belong the Issues from Death*, v. 20. Can this be any other than the *Supreme GOD*? Yet the Apostle teaches us to understand all this of *CHRIST*, *Eph. iv. 7, 8.* compare *Pf. lxxviii. 18.*

THE Prophet also speaks in the same sort of Language: *I saw*, says He, the *LORD sitting upon a Throne*, *Isa. vi. 1.* It was that *High* and most exalted Throne, where *Seraphims* themselves only are in waiting, v. 2. the *LORD of Hosts*, own'd and ador'd as such, v. 3. (not to mention a great deal more): Yet even this, all this, which the Prophet saw in a Vision, and thus *spake of*, was, and is the *Glory of CHRIST*, *John xii. 41.* compare *Isa. vi. 1, --- 10.*

HE goes on, Chap. xlv. *I the LORD, there is no GOD else besides me, a just God and a Saviour, there is none besides me*, v. 21. *I am God, and there is none else*, v. 22. This is *He* [the God] *to whom every Knee shall bow, every Tongue shall swear*, v. 23. *The LORD, in whom we have Righteousness and Strength, to whom Men shall come*, --- this is the Lord, *in whom all the Seed of Israel shall be justified and shall glory*, v. 24, 25. And yet, this is the *Lord CHRIST*, *Rom. xiv. 10, 11.* *1 Cor. i. 30, 31.*

AND not to multiply Texts unnecessarily, let the conscientious Christian compare, *Isa. ii. 32.* with *Rom. x. 13.* *Zech. xi. 4, 13.* with *Matt. xxvii. 9, 10.* *Zech. xii. 1, 10.* with *John xix. 37.* And He will not need to be told, that this *CHRIST* is the *same GOD* to whom the Scriptures of the Old Testament do bear Wit-

as we have seen both from *Moses*, from the *Prophets*, and the *Psalms*.

2. LET US now go on to the *New Testament*, and here we shall very distinctly find, all the *Names* whereby GOD has made himself known; the most essential and incommunicable *Properties and Perfections* by which He is distinguish'd from every Creature; the *Operations and Powers* that are most peculiar to Him; and the *Worship and Homage* which does belong to GOD only; all belonging, and all ascrib'd to *Him* [whom we call the *second Person* in the blessed *Trinity*] the *SON*, or the *Word*, or *Christ Jesus*.

Sept. 1. To begin, This *SON* here bears the *Names* whereby God has made himself known. Thus He is expressly call'd GOD with us, *Mat. i. 23.* The Lord, their GOD, i. e. the God of the Children of *Israel*, *Luke i. 16, 17.* He is called [GOD] absolutely, *John i. 1.* *Acts xx. 28.* GOD manifest in the *Flesh*, *2 Tim. iii. 16.* And the Apostle *Thomas* calls him, by way of *Eminency* and *Appropriation*, his Lord and his GOD, *John xx. 28.* Surely, this must be the true GOD.

Sept. 2. HOWEVER, that we may not be in doubt, he does not only bear the *Name*; but the most essential and incommunicable *Properties and Perfections* of God are attributed to Him. Thus He is the true [not an imaginary] GOD, *John v. 20, 21.* He is the Great GOD [not an interior, not an Underling], *Tit. ii. 13.* He is the King of Kings, and LORD of Lords, *Rev. xvii. 14. --- 19, 16.* The Living GOD, ὁ ζῶν, *Rev. i. 18.* That has Life in himself, *John i. 4.* and gives Life to Others, *John v. 21.* even to whom He will, ὃς θέλει. That is, He is the absolute Arbiter and

and Lord both of Life and Death ; He does not act herein as *One deputed* only, and *dependent* on the pleasure of some Superior ; but it is even as *He himself will*. Again, He is *GOD over all*, and [as such] *blessed for ever*, *Rom. v. 9*. He is *Immense and Omnipresent*, *Mat. xviii. 20. --- 28. 20. John iii. 13, He fills all in all, Eph. i. 23. and in Him dwells all the fulness of the Godhead* bodily, *Col. ii. 9*. Besides, He is *Omniscient* ; knows all Things, *John xxi. 17. Heb. iv. 13. Even the Reins and the Heart, Rev. ii. 23*. Yet this is peculiar to God only, *2 Kings viii. 39. Jer. xvii. 9, 10*. What shall we say further, He is *Unchangeable*, *Heb. i. 11, 12. --- 13. 8*. He is *Almighty*, [*ὁ Παντοκράτωρ*] *Rev. i. 8. --- 11. 17*. And to add no more under this Head, He is [the Scriptures represent Him as] *Eternal*, and *necessarily existing*, *Heb. i. 8. Col. i. 17. Rev. i. 8, 11, 17, --- 2. 8. --- 21. 6. --- 22. 13, 16*.

Sect. 3. BESIDES, there are those *Operations and Powers* ascrib'd to him, that are most peculiar to the Divine Being. Thus, He is the *Author* of the whole CREATION ; we say, He is the *Author* and the *Original* of it : and not merely a *Minister* or *Instrument* employ'd in that great Work. Accordingly we read not only, that it is by Him [*ὁ αὐτός*] that the World, and all things were made, *John i. 3, 10*. but also, that He is that very Lord [Jehovah] who himself laid the *Foundation of the Earth*, and the *Heavens are the Work of his Hands*, *Heb. i. 10*. It is in Him [*ἐν αὐτῷ*] that all things were Created, *Col. i. 16*. as the same Apostle had before said, that it is in Him [in God] we live, and move, and have our Being, *Acts xvii. 28*. And

to say no more, All things were so created [*by Him*] as that they are also created [*for Him*], *ἕνεκεν αὐτοῦ*, Col. i. 16. just as we read of G O D, that of *Him* and thro' *Him* [*δι' αὐτοῦ*] and to *Him* [*ἕνεκεν αὐτοῦ*] are all things, Rom. xi. 36. Now the SON could not be, as he plainly is, the *final Cause* of universal Nature; if he were not the proper *Author and Efficient* of it: And *He* that thus made all Things, is undoubtedly the *Supreme GOD*.

IT is *He* also who does PROVIDENTIALLY sustain and govern the whole *World*: He does uphold all things by the Word of His Power, *Ἰηβ. i. 3.* and by *Him* all things consist, Col. i. 17.

NAY, He does not only thus establish and give Force to the Laws of all created Nature; but He does (and can) at pleasure OVER-RULE and change the Course of 'em: that is, He has the Power of WORKING MIRACLES; which does belong to none but the *Supreme GOD*. 'Tis true, Angels or Men may be, and oft have been employ'd herein as *Agents*, or Instruments; but did ever any of 'em so far forget themselves, and their *Ministerial* Character, as to attempt to work a Miracle of themselves, at their own Pleasure, in their own Names, or by their own Power: No, a Pretension of such a Kind would at once be most impious and most absurd: ridiculously weak, as being sure to fail of the correspondent Effects which only could support it; and horribly blasphemous, as it intrenches on the Prerogative of the most High G O D. Accordingly, this the Apostles carefully avoid and disclaim every where; it was not [they would not have it thought to be] *by their own Power, or by their Holiness*, Acts iii. 12. they act in *another Name*,

even the *Name of CHRIST*: Thus in the Case of the impotent Man, says *Peter*, *In the Name of Jesus Christ of Nazareth rise up and walk*, Acts iii. 7. So says *Ananias*, *Brother Saul, the LORD* (even Jesus that appear'd to thee in the Way) *has sent me, that thou mightest receive thy Sight*, Acts ix. 17. And *Peter* again says, *Æneas, Jesus Christ maketh thee whole*, ver. 34. They ascribe the Success of all to his Name; *His Name*, (says *Peter*) *thro' Faith in his Name hath made this Man strong*, &c. Acts iii. 16. So Chap. iv. ver. 7, 10. they assume nothing of it to themselves. But how differing is the Language, when *HE* [this *Son*] is spoken of, in reference to any miraculous Works: *He* speaks and acts as from *Himself*; and neither does nor needs to refer to any other Name: Thus *He* says to the Sick of the Palsie, [and this not as deputed and enabled by a derived Power, but as being *Himself* sufficient to the Undertaking] *Arise, take up thy Bed*, Mat. ix. 6. So in the Case of the Man that had an Infirmary Thirty-eight Years, *He* only says to Him, *Rise*, &c. John v. 8, 9. *He* does not say [in the Name of the Supreme GOD, or by Virtue of His Commission which I bear, &c.] yet this surely would have been added, if *He* had herein acted merely as His Deputy. And, when great Multitudes came from all Parts to be heal'd of their Diseases, and all that did but touch Him were accordingly heal'd, 'tis added that *the Virtue* by which it was done [the *Δυναμις*] *went forth from Him*, Luke vi. 19. So in the particular Case of the Woman mention'd, Luke viii. 43, &c. *the Virtue* which wrought her Cure, *went out of Him*, ver. 46. This *Virtue* therefore [this Power] was *His own*, inherent in *Himself*; not what was without Him, deriving

deriving meerly from a *Commission* that had been granted Him from another Hand.

AND whereas, it is *HE* who shall *raise us from the Dead*, John vi. 39, 40, 44, 54. and who shall finally *judge the World*, Rom. xiv. 10, 12. 2 Cor. v. 10. (tho' it is true, that this Honour is put upon the *Mediator*, John v. 22. Acts x. 42. even upon the *Man* Christ Jesus, Acts xvii. 31. yet) it is fit to be most seriously consider'd, How He could possibly sustain and go thro' such an Undertaking, if He were not also *GOD* in the highest Sense.

Sect. 4. ONCE more, that *Worship and Homage* which is due only to the *Supreme GOD*, we are directed to pay to *Him* [this *SON*]: Thus we are to *believe in GOD*; we are also to believe in *Him*, John xiv. 1. to hope and *trust in God*; yet blessed are all they that put their Trust in *Him*, Ps. ii. 12. to *love God* with all our Hearts; so are we to love *Him*, 1 Cor. xvi. 22. and this not only in *Sincerity*, Eph. vi. 24. but *Superlatively*, and above every thing besides, Mat. x. 37. Luke xiv. 26. But to hasten, what is *He*, and what ought we to esteem and reckon *Him*, into whose Name we are to be *baptiz'd*, Mat. xxviii. 19. to whom we then and thereby solemnly are *devoted*; whose Name we are to *call upon*, (a) and to be *called by* (b); *He*, in whose Name we are to be most solemnly *blessed* (c); by whom we are to *swear* (d); to whom we are to *pray* upon all Occasions, and for all kind of Blessings, may

(a) Acts ix. 14. 1 Cor. i. 2.
(c) Rom. xvi. 24. 2 Cor. xiii. 14.
27 Rom. ix. 1. 1 Tim. ii. 7.

(b) James ii. 7.
(d) 1 Thes. v.

even in our very last Agonies (e): And what is *He*, to whom we are to *ascribe Glory* for ever and ever (f); who is thus to be worshipped, not by particular Persons, but by the *Universal Church* (g): Not only by His *Redeemed Ones*, from whom it is justly due upon that Account; but by every Creature, even by the *Angels* themselves, into whose Case he did never enter with any such Character. Upon this last Hint let us pause awhile: *He*, who is *Lord alone* [to say no more of Him] is the *God* whom only the *Host of Heaven* worshippeth, Neh. ix. 6. the *Lord* who reigneth, and is so largely describ'd, Psa. xcv. is *He*, whom only these *Gods* do worship, v. 7. *He*, whom they do worship (we are assur'd) is a *jealous God*, particularly in Relation to the Worship which he claims; that *Glory* he will not give, not suffer to be given to any other, Isa. xlii. 8. yet this *Host of Heaven*, these [Gods] all of them do and dare not but worship this *SON*, Heb. i. 6.

SECT. 5. IN a Word, All Things, whatsoever the *Father* hath, are *HIS*, John xvi. 15. All the *Wisdom*, all the *Power*, the *Self-Fulness*, the *All-Sufficiency*, &c. which belongs to the *Father*, belongs also to the *Son*. Again, all Things, whatsoever the *Father* doth, these also doth the *SON*, John v. 19. And, as if this were not enough it is expressly added, These the *SON* doth [*ὁμοίως*] exactly in the same Manner as the *Father* does: Therefore, not One surely as the

(e) Acts i. 24. 2 Cor. xii. 8. Acts vii. 59.
 (f) 2 Pet. iii. 18. Rev. i. 5, 6. 2 Tim. iv. 18.
 (g) Rev. v. 12, 13.—xxii. 20.

proper *Author*, the Other only by *Commission* and Warrant from Him; not One as the Efficient and Principal *Cause*, the Other as a Subordinate Instrumental *Means*; not One *absolutely* and of Himself, and the Other as *depending upon* *meer Will* and Pleasure: For this would make a very wide Difference in the Way and Manner of their Working; whereas we are assur'd they work *exactly alike*. And hereupon also they are represented to us as being *in each other*, John x. 38.---xiv. 11. and, as being only *known to each other*, Matt. xi. 27. and at last, as being *one Thing* each with other, John x. 30.

THUS far we have proceeded in the Discovery of this great *Mystery of God* [or of the Divine Being]: and find according to the Scripture Account of it, that it includes in it both the FATHER, and this CHRIST, Col. ii. 2.

III. IT remains in the last Place to shew, that the HOLY GHOST [so call'd, upon whatever Reasons] does also enter into the *Scripture Account*, which we have of the *blessed God*. Thus He is not only spoken of as the *Spirit of God*, his *Holy Spirit*, his *good Spirit*, both in the Old Testament and in the New: but we plainly seem to be led into the Thought, that He is the Spirit of GOD, as the Soul is the *Spirit of Man*, 1 Cor. ii. 10, 11. Not that we would or can suppose, that both Branches of the Comparison are in every thing alike: but let any one tell of a Comparison made in Scripture, where there is no Resemblance; and then let them say, what the Resemblance is or can be, if the *Spirit of God* is not as *Essential* to the *Divine Being*, as the *Spirit of a Man* is to the *Human*. We therefore think,

we have sufficient Grounds upon which to assert, not only that He is the *Spirit of God*, but that He is also the Spirit, which *is* God.

Sect. 1. THAT the *Name* of [God] is put upon *HIM* in the Scriptures, we think is very plain; though these Gentlemen are very positive, that the Word [God] in Scripture does nowhere signify the Person of the HOLY GHOST. We read of *Ananias*, that he had lied to the *Holy Ghost*, Acts v. 3. it follows, v. 4. *Thou hast not lied unto Men, but unto GOD.* And they are said to be the *Temple of God*, in whom [and for that very Reason, because] this *Spirit* dwelt in them, 1 Cor. iii. 16. To whom can a proper *Temple* belong, but unto *GOD*? And for what Reason can any Person or Thing be called the *Temple of God*, unless *God dwells* in it or them, as in *his Temple*? Besides this Spirit is called the *GOD of Hope*, Rom. xv. 13. He is the *living GOD*, 2 Cor. vi. 16. compar'd with, Lev. xxvi. 11, 12. He is the *GOD of Israel*, and their *Rock*, 2 Sam. xxiii. 2, 3. He is that *Jehovah*, from whom the Prophets spake of old: Their Language always was, *Thus saith the Lord*; or, *The Word of the Lord*, &c. And in the *New Testament* we read, that in the Times past *God spake* unto the Fathers, *by the Prophets*, Heb. i. 1. Now this *God* was the HOLY GHOST, 2 Pet. i. 21. and 2 Tim. iii. 16.

Sect. 2. BESIDES, He has all the *Properties and Perfections* of the Divine Nature belonging to HIM. This *Holy Ghost* is not only a *Spirit*, but He is by Way of Eminency THE SPIRIT. It would be endless here to mention particular Texts: Now what can this mean? We know there are many, innumerable *Spirits*, Humane
F and

and Angelical, if there be not other Spirits besides, which we know nothing of. But here is a Spirit, which is *above all other Spirits*: Surely this must be *the Supreme God*. And this seems the more strongly to be concluded, because He is also represented as **ONE SPIRIT**, [that is not only a principal Spirit, but a Spirit, which is *by Himself alone*, besides whom there is no other [such] Spirit: Thus we read of *the same Spirit*, 1 Cor. xii. 4. of *one and the self-same Spirit*, 7. 11. and of *one Spirit*, 2. 13. again, Eph. ii. 18.---iv. 4. What other Spirit can this be but God, for *God is a Spirit*? John vi. 24. Besides, He is the **HOLY ONE**, 1 John ii. 20. tho' we know there is *none Holy as Jehovah*, nay none *besides Him*, 1 Sam. ii. 2. Rev. xv. 3, 4. He is the **SPIRIT OF HOLINESS**, Rom. i. 4. And so He also is the **SPIRIT OF TRUTH**, John xiv. 17.---xv. 26.---xvi. 13. and the **SPIRIT OF LIFE**, Rom. viii. 2. Rev. xi. 11. that is, He is that Spirit which is the *Original*, the Fountain both of *Holiness, Life and Truth*; He not only *has*, but He *is* all this, 1 John v. 6. Again, He is **OMNIPOTENT**: For He not only does what *God alone* can do, but He is expressly stil'd the *Power of the Highest*, Luke i. 35. He is **IMMENSE** and Omnipresent: He *fills* Heaven and Earth, Ps. cxxxix. 7. He is **ALL-WISE**: He knows what only *God* does or can know: He knows the *Things which are to come*, John xvi. 13. Now upon this Head there is a Challenge enter'd against all *false* [pretended] *Gods*, or those of a *Subordinate Rank*, Isa. xli. 23.---xliv. 7. He knows the *Things of God*, what does belong to God; not only what God does and *designs*, but this Spirit knows what *God is*; He knows the *deep Things of God*; nay, He knows *all Things*, 1 Cor. ii.

10, 11. *Jbn* xiv. 26. Once more, this Spirit is the ETERNAL SPIRIT; therefore cannot be a *made* Thing, *Heb.* ix. 14. And to say all in one Word, that MOST HIGH and GLORIOUS GOD, so loftily describ'd by the Prophet, in the sixth of *Isaiab* (which we have once before referr'd to, upon another Occasion) is *this* very self-same Spirit: compare *Acts* xxviii. 25, 26, 27. with *Isa.* vi. 8, 9, 10. He, that glorious JEHOVAH, gives the Message in Charge to the Prophet; So 'tis in the *Old* Testament: and in the *New*, we are told it was the HOLY GHOST, who employ'd the Prophet as his Messenger, at that very time and upon that very Occasion, to speak those very same Words. We cannot so much as suspect that any sincere and plain Christian will suffer Himself to be so far practis'd upon, as to be perswaded that this *Holy-Ghost* (after all) only was the *Messenger* employ'd on this great Errand; tho' such attempts will be made upon them: But it is so plain, that this is the Place of *the Prophet* himself, in both Texts; that unless the *Holy Ghost* may be allow'd to be that great and glorious GOD Himself, we do not see, that He can here have any Place at all.

Seet. 3. AGAIN, there are such *Operations* and *Powers* ascrib'd to this blessed Spirit as do belong to GOD only. There (only for the sake of Brevity) pass by the mention of the Work of *Creation*, and of universal *Providence*: and only insist upon these two Heads, the Works of *Miracles*, and of *Grace*.—As to the *former*, this Spirit is every where represented, not as the *meer* *Messenger* employ'd and authoriz'd to work *Miracles*, in the Name of the great God, as an *Angel* or even as a *Prophet* or an *Apstle* might do: but

but he is still spoken of, as one who Himself was the *immediate* AUTHOR and Original of 'em. To this purpose, He is expressly said to *work all these*, 1 Cor. xii. 11. Nay, they are said to be done by *his Power*, Rom. xv. 19. and, at *his pleasure* too: for it is [*καθὼς βούλεται*] just as *He will*: in this great Affair, it is (we think) very plain, this blessed Spirit is such an Agent as is absolute, arbitrary, unaccountable; and therefore surely, He is independent and underived. 'Tis needless after this to add, that in the Day of *Pentecost*, (when the Apostles spake in all kind of Languages,) that which the amazing Dispensation is finally resolv'd into, is, that *they were filled with the HOLY-GHOST*, Acts ii. 4. Nay, even our Lord Jesus [that *Man*, that authoriz'd and *greatest Minister* (surely) that ever was] when He casts out Devils, ascribes it to this blessed SPIRIT, Matt. xii. 28. Now in this Case must we look upon Him as a *Servant of Servants*? and does what He here says of His acting in the Vertue and Power of this Spirit, signify that He then lay under the *Curse of Cham* [or *Canaan*]? Gen. ix. 25. And there are none of all the *Works of Grace*, but what are every where ascrib'd to this blessed SPIRIT: Who is it that does *Anoint*, that does furnish and fit any for the Work of the *Ministry* and incline them to it; is it not this Spirit, even tho' we begin the Account from the *Head and first Minister*? Luke iv. 18. Who is it, that does *appoint*, and put *Persons* (who truly belong to it) into the Ministry? it is this SPIRIT, Acts xiii. 2.---xx. 28. Who is it, that did *indite the sacred Scriptures*; and there lay down the *Laws*, which are to direct and regulate their *Ministrations* who were before us; ours, and all that

that are to come after us? It is this SPIRIT. 2 Tim. iii. 16. And then, who is it, that does and only can effectually bless these Gospel-Ministrations with Success? 'tis *only GOD* that giveth the Encrease, but it is this SPIRIT, 1 Cor. iii. 6, 7.

ACCORDINGLY, by this *Spirit* it is that we are *enlightened*, Eph. i. 17, 18. So also that we are *enlivened*, John vi. 63. That we are *renewed*, and born again, Titus iii. 5. John iii. 5, 6, 8. that we are *Sanctify'd*, Rom. xv. 16. 1 Cor. vi. 11. 1 Pet. i. 2. 2 Thess. ii. 13. That we are *strengthened* and establish'd in Grace, Eph. iii. 16. and, that we are *Sealed unto the Day of Redemption*, Eph. iv. 30. it is all the Work of this SPIRIT.

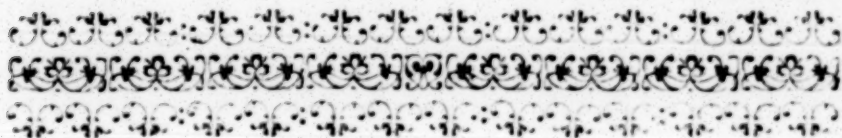
AND yet further, to us (even in the present Life) this *Spirit* is a Spirit of ADOPTION, and as such, *bears Witness* with our Spirits, that we are the Children of God, Rom. viii. 15, 16. a Spirit of GRACE and of Supplication, and as such, *enclines* and enables us to *pray*, Zech. xii. 10. Rom. vii. 26. A Spirit of POWER, thro' whose Assistance we do and are able to *mortify the Deeds of the Body*, Rom. viii. 13. A Spirit of WISDOM and Understanding, to direct our Way, Isa. xi. 2. Rom. viii. 14. A Spirit of LOVE, by whom the *Love of God* is shed abroad in our Hearts, Rom. v. 5. And a Spirit of PEACE, by whom we are formed to the *love of one another*, 1 Pet. i. 22. Briefly, the *Fruit* of this Spirit (where-ever He dwells) is *Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith* [or Faithfulness], *Meekness, Temperance*, Gal. v. 22, 23. And this, all this is only the *First-fruits of the Spirit*, Rom. viii. 23. What then will the full

full *Harvest* be! If He is all this to us, and works all this in us even here; What will He be to us, what will he do for us when we come to Heaven! And can we then look upon this blessed SPIRIT, as any Other than God, even the *most high* GOD? Or can we believe, that any one but God can do these things!

Señ. 4. WE now add in the last Place, that the *Worship and Homage* is due and owing to the *Holy-Ghost*, which does belong to God only. Thus, in *Baptism* we are to be solemnly devoted to HIM, Mat. xxviii. 19. and at the *Holy Table* we are to drink into this one SPIRIT, 1 Cor. xii. 13. When we are directed to pray, the LORD make you to encrease and abound in Love, —to the end he may stablish your Hearts, 1 Thess. iii. 12, 13. and, the LORD direct your Hearts into the love of God, 2 Thess. iii. 5. the Lord here prayed to, must surely be this SPIRIT: for in one Place, the Father and the Lord Jesus Christ had been expressly nam'd before, as distinct from this Lord: and besides, He who does both establish us, and shed abroad the Love of GOD in our Hearts (according to the Language of the Holy Scriptures) is the SPIRIT. Besides, we are taught solemnly to appeal to the HOLY GHOST, Rom. ix. 1. And HIM, we are to hear, to believe, to be obedient to, whatever He says, Rev. ii. 7, 11, 17, 29. —iii. 6, 13, 22. And to add no more, we are solemnly to be blessed in HIS Name, 2 Cor. xiii. 14.

AND now, upon this Evidence which we have here offer'd, (besides a great deal which should have been added, if we had room) we leave it with the serious and plain Christian to judge, whether we have or have not dealt faithfully

fully with them, while [upon this Foundation] we have constantly taught them, what also the Universal Church has agreed in, That these *Three* [the *Father*, the *Son*, and the *Holy Ghost*] are the One God, the same in Substance or *Essence*, equal in *Power* and *Glory*.



CHAP. II.

*Of the Harmony of the Reformed Churches
in this Article of the Blessed TRINITY;
with some previous Observations.*

THE Question before us is not, Whether every Doctrine revealed and taught in the Holy Scriptures be true? that is acknowledged by all professing Christians: but, Whether this particularly, of the *Blessed Trinity*, be therein taught? And of this there may be Certainty (as hath been shew'd) where there is not Infallibility. Acquaintance with the Bible, either in the original Languages, or any right and true Translation, with due Regard to the just and necessary Rules of Interpretation, may suffice for that; else were it a Writing of little or no Use, if the main Points in it could not by such proper Means be discerned.

discerned. Only we would distinguish between the Doctrines and Points proposed in Scripture to our Belief, and the Things themselves that are the Matter and Subject of them. The Former may be known, and Ground sufficient seen for receiving them; where our Reason, at least in this its weak and impaired State, can't reach the full, clear, and adequate Understanding of the Latter. Not attending unto this may occasion Difficulties and Intanglement in the Thoughts, which otherwise would be prevented. If Persons bring their preconceived Notions and Ideas of God, and of what is fit, or not fit for him to say or require, and by those pretend precisely to measure and settle the Discoveries and Declarations of his Word; no Wonder if many times they be found more bold, than wise (a). For our Parts, we go by other Rules. Having sufficient Evidence that the Scriptures are the Word of God, purposely given to lead us to a right Knowledge of Himself and of His Will, we apply to them for forming our Conceptions of both; and if any thing therein transcend our

(a) "Should there be found some Places of Scripture, where it should be expressly written, that God was made Man, or did assume human Flesh; they should not presently be taken according as the Words sound, since that is altogether repugnant to the Divine Majesty; but would require to be expounded in such manner, as by Figures not utterly unusual in Speech a fitter Meaning might appear to us. *Socin. Disputat. de Jesu Christo. Operum Tom. 1. p. 714.* "If not once only, but often it should be written in the sacred Scriptures, that Christ made Satisfaction to God for Sins; I would not therefore believe that the Matter is so, as you imagine. *Idem de Satisfactione, P. III. c. 6. p. 204.* "Any, the greatest Force is to be used with Words, rather than take them in the obvious Sense. *Second Epistle to Balcerimicius. Operum Tom. 1. p. 425.*

Reason,

Reason, yet, since God hath said it, we conclude it is not in itself repugnant or contradictory; and that said it He hath, we discern by the Places and Passages themselves, considered with their Context, and the Scope of what is written, and by comparing Scripture with Scripture. We do not cast in our Minds what possible Sense the Words or Phrases abstractly taken may bear; but what in the Places where we find them, considered as above, they contain, or at least most aptly and fairly lead us to. And thus judging for ourselves, we are convinced that this great and important Article of the *Ever-blessed Trinity* is taught in the Holy Scriptures. And the more confirmed are we herein, when we see so many concurring in the same Sense. The Church of God hath witnessed to it in all Ages. 'Tis acknowledged to have been the common received Opinion since the Council of *Nice*, and for the Times before the Proofs may be seen in divers, who have laboured in such Collections (a). The Purpose of this Part of these Papers is only to represent in one View the Judgment of the *Reformed Churches* concerning this Matter, according as we find it in the Body of their *Confessions*, printed together at *Geneva*, *An.* 1654. In reference to which *Confessions* we would only premise the following Observations.

(a) Dr. South's *Animadversions on Dr. Sherlock's Vindication of the Trinity*, ch. 8. Ep. Bull's *Defensio Fidei Nicenæ. Epistolæ Judic. Ecclesiæ de Necessitat. credend. Christum esse verum Deum. The Fathers Vindicated touching the Trinity, in Defence of Ep. Bull.* Dr. Hancock's *Arianism not Primitive Christianity*.

1. AFTER the Church had long groan'd under the Corruptions of the Papacy, and upon breaking out of some Light, was struggling and crying out for Reformation, and in divers Places did gradually draw off and separate themselves from the *Romish* Communion; to stop which Reformation, more than for rectifying what was amiss, a pretended General Council was called and held at *Trent*; some before that Council, some in the Time of it, and some after, drew up their *Confessions of Faith*, therein to assert and display the Truth, and declare against such Errors, as they found had corrupted and darken'd Religion, especially in the great and most momentous Points of Faith and Worship. Now when all in these Western Parts were thus fired up, and set upon searching into things, in order to purge *Christ's* Floor, casting out the Chaff, and keeping the good Grain, this Doctrine was not found fault with, or look'd upon as any Part of the Apostacy; but on all sides held fast, as what appeared so well and plainly founded on the Scriptures, and delivered down from the Apostles Times, that no just Exception could lie against it, but it must be taken as pure and Primitive Truth, as it is with us, and other Christian Churches to this Day.

2. THESE *Confessions* and Declarations were not drawn up before ever the Controversy now on foot had been started, and Opposition made against this great Article of the Christian Faith; those Reformers were well apprised by whom, and how it had been attacked, and how defended; they knew the Pleas and Pretences, the Criticisms

ticisms and subtil Arguings of its Enemies; how dexterously the Cause on that Side had been managed by some Men of corrupt Minds before their Days, so as perhaps it hath not with greater Advantage since; yet were they not shock'd or moved thereby, but held fast this Point, as well as others of the common Faith once deliver'd unto the Saints.

3. THEY went upon the same Principles that we do, and as it is allowed we ought to do, *viz.* that of judging for themselves, and taking the Holy Scriptures as the sole Ground of their Faith and Hope; the divine Authority and Perfection of which they as clearly and fully asserted and owned, as we can; as likewise the Obligation of all to study and converse with them, and guide their Consciences by them, and not by the Authority or Dictates of any *mere* Men, or Body of Men. They Taught the Scriptures Perspicuity, at least in the great and necessary Points of Religion: that these are so plain, that every honest Mind with competent Pains and Diligence may see them, and be satisfied of them. We do not produce them therefore as adding any thing to Scripture Authority, on which alone they did, and we do depend; but as Witnesses of its Doctrine, who upon free, diligent, and impartial Searches gave into the same Sense, as upon like Examination we do: we mean in Substance, if not always in the same Words; though mostly there is an Agreement in the same Terms too.

4. THESE are the Testimonies not of some few particular Persons only, but of whole Bodies of Men, among whom there were many of great

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Piety and Ability, Skill in Languages, and all useful subservient Literature, who could understand the Signification and Force of Words, the Drift and Scope of the inspired Writings, the Laws and Rules of just Reasoning, and Interpretation, as well it may be as any since: in a word, Men, consider'd thus conjunctly, as little likely to be mistaken, or designedly to mislead others, as *any* in our Time.

5. To this we may add divers advantageous Circumstances in their Testimony. They were not under Influences of Fear, or of Flattery; they were remote and distant, many of them, from one another; drew not up their Confessions by concert; but at several Times, and in several Places, only with the same common Rule, the Holy Scriptures before them, as their Foundation, in the Sense of which for the main they agree. In Rites and Ceremonies, and such like lesser Matters, there is Variety with Charity; but in the Substance and chief Heads of Doctrine they were of the same Mind, and spake the same thing, and the true Faith and right Worship were the Matters they were most intent upon, and concerned about. They were not carried with Prejudices for, or against this, or that Article, or Sense of it; but deliberately weighed every Thing, and freely declared against, and cast out what Corruptions they found in the Religion of their Country and Ancestors, however long or universally they had obtained. And as there is no ground to question but this Point of the *Trinity*, about which they knew there had been often great and solemn Debates, did now pass under their mature Consideration; so had they
taken

taken it for an Error, they would as readily have parted with it, as they did with many others ; yea more readily, because of the Connexion and Consequence of it, in Reference to the whole Scheme of their Religion. For,

6. THEY had like Thoughts with us of the Importance, as well as of the Truth of this Doctrine ; that it is not a small, or a meer speculative Matter ; but a Prime and Fundamental Point, whereon the greatest Truths and Duties of the Gospel are grounded. The greatest Demonstration of the Evil of Sin, of the Love of God to Men, the Discovery of the Possibility of a Mediator, of the Suitableness and Sufficiency of *Christ* for this Purpose, of his Merit and Grace, Satisfaction, and powerful Intercession, of the Virtue and Efficacy of his Spirit to renew and sanctify, to guide and bring Souls to Glory ; all have their Bottom in this Doctrine of the *Blessed Trinity*, and could not, that we can see, be well accounted for without it. And as to Gospel Duties, such as Faith, Love, Obedience, Worship, &c. all as Christians have this *one God*, who is *Father, Son, and Holy Ghost*, as their Object. In this one Name we are baptized, and to this God is all Service and Honour due, and by every true Christian paid. All Christian Morality ariseth out of this Belief. In a Word, utter Ignorance, and especially Denial of this Article, these Reformers reckoned could not stand with a right Christian Profession ; they censured Impugners of it as Overthrowers of the Christian Foundation, and none of their Communion.

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7. WOULD not Advantage be given to Deists and Antiscripturists, not to say Atheists, to scoff at the Bible, if after Pretences of its Truth and Authority, and that its great End is to call off the World from Idolatry and Polytheism to the Knowledge, Worship, and Service of the One only and true God, and of its Plainness to such Purposes, being for the Use of all ; yet even as to this main Point, the Setting forth of this one true God, distinguishing him from all other Beings, it is allowed to be done in such a Manner, that not only one, or a few, through Carelessness or Prejudices, or judicial Blindness might mistake ; but that the Generality of Christians in all Ages have mistaken, under as good Capacity to understand it, as good Means and Helps thereto, as much Concern and Diligence, Impartiality and Faithfulness in the Study of it, as sincere and earnest Prayer to God for his Guidance, and as good Ground to hope for it from him, as any can pretend to ? What Use, may they say, can such a Book be of, or what Likelihood that it is from God ? Could he not speak plainly of himself, where 'tis pretended he designed to do so ? Is all there so delivered, that the World might, and almost all actually have erred, as to the very Object of their Faith, Worship, and Obedience, and in whom their Felicity is placed ? Would not that Book, instead of leading to Life and Salvation, be the most insnaring and dangerous one that can be ? Of what Tendency must those Notions be, from which any such Consequences would justly follow ? Once more,

8. TRUE Christian Virtue and Religion, according to these *Confessions*, hath been not only under, but by Influence of this Belief. And the Composers of them did not think, nor can we, that a false Faith can be productive of a good and holy Life, either in the Nature of the Thing, or by the Operation of God owning and accompanying of it. *Do Men gather Grapes of Thorns, or Figs of Thistles?* The Fruit will be agreeable to the Root, both in Nature and Morality. Wrong Principles and Grounds will have Effects accordingly; nor will the God of Truth and Goodness make use of the former, to the producing somewhat contrary in the latter. It should seem by the new Scheme, either that such as have gone upon the old are perished; or that they have been brought to the Enjoyment of the true God by Belief of, and Dependence on a False one.

THESE Things premised, we should now come to the *Confessions* themselves; but several Antient *Creeeds* being refer'd to in them, it will be needful to set down what they say upon this Article.

THE APOSTLES CREED, as it is called, the Compiler of this *Harmony* saith, " is
" the Confession of the Faith of all Christians,
" the universal Rule of all other Confessions,
" containing the Analogy of Faith, the Sum
" of the sacred Gospel, comprehended in the
" Old, and especially in the new Testament :
" that none may say that *Creed* is not extant
" in the holy Scriptures." The Places cited are here mark'd

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"I BELIEVE in God, the Father (a) Almighty,
"Maker of Heaven and Earth.

Heb. 11. 6. *Psal.* 33. 6. *Gen.* 1. 1. *Prov.* 8. 22,
Eccl. *Psal.* 116. 10. *1 Cor.* 8. 6. *Rom.* 1. 25.
Col. 1. 16. *Rom.* 10. 11. *Matth.* 23. 19.

"AND in *Jesus Christ*, his only Son, our Lord.

Psal. 2. 7. *Matth.* 3. 17. *Isa.* 9. 6. *John* 3. 16.
1 Cor. 8. 6. *Heb.* 7. 3. *Isa.* 7. 14. *Luke* 13. 5.
Isa. 11. 1. and 53. 2. *Matth.* 1. 18, 25. and 3. 17.
John 17. 3. and 12. 36. *Rom.* 9. 33. *1 Pet.* 2. 6.
John 3. 16. *Heb.* 2. 16. *Gal.* 3. 16. *Phil.* 2. 7.
2 Pet. 1. 17.

"I BELIEVE in the *Holy Ghost*.

1 John 5. 7. *Matth.* 28. 19. *2 Cor.* 13. 14. *Isa.* 59.
21. and 48. 16. *Matth.* 3. 16. *Acts* 20. 28. *Rom.*
8. 14. *1 Pet.* 1. 11.

THE DOCTRINE of the *Sacred Trinity* here pro-
fessed well agrees with the Scripture Doctrine,
and what we may be well assured went with
Baptism, as *Matth* xxviii. 19. *Teach all Nations,*
baptizing them in the Name of the Father, and of
the Son, and of the Holy Ghost: three Relatives,
but one Name, one Authority, Power and
Majesty, one God. This is the Catholick Faith.

(a) "Observe (*sais St. Austin*) that when he joins the
"Name of God the Father in the Confession, he shews, that he did
"not first begin to be a God, and after that a Father; but with-
"out any Beginning he was always both God and Father. There-
"fore when ever you hear the Name *Father*, acknowledge that he
"hath a Son truly begotten. — His true Son is the Word.
Sermon. de Temp. Sermon. 181. p. 525. So also *Ruffinus*. "By this
"Name *Father* the Son is also demonstrated to subsist with him.
Expof. in Symbol. Apost. l. 4. p. 566. "Since the *Sabellian* and *Arian*
"Heretics especially this Interpretation hath been insisted on. *S. P. K.*
Hift. of the Creed, p. 80, 81.

"From

* From this Place (saith *Brugenſis*) did the Antients gather the Unity of Nature and Plurality of Persons in God." This Profession, as a learned Person observes, (a) hath been coeval with Christianity. " Among the Jews the Controversy was about the True Messiah, among the Gentiles about the True God: " it was therefore proper among the Jews to baptize in the Name of *Jesus*, that he might be vindicated to be the True Messiah; among the Gentiles in the Name of the Father, and of the Son, and of the Holy Ghost, that they might be thereby instructed in the Doctrine of the True God. Hear this, O *Arian*, and *Socinian*," saith the learned *Lightfoot* (b).

The N I C E N E C R E E D.

First General Council of 318 Bishops at Nice, against Arius, Anno 325. " WE believe in *one* God, the Father Almighty, Maker of all things visible and invisible: " AND in *Jesus Christ*, the only begotten Son of the Father, God of God, Light of Light, very God of very God, begotten not made, of one Substance with the Father, by whom all things were made, both which are in Heaven, and which are in Earth; who for us Men, and for our Salvation descended, and was incarnate, and made Man, suffered,

(a) *Ilem*, p. 35, 137, 317.

(b) See his Works, Vol. II. p. 275, and p. 1130. And in p. 1131. saith he: " I shall only observe these things: (1.) As they blaspheme the greatest, so the plainest Truths in the Bible. I can't but wonder at their Denial of the Godhead of *Christ*, &c. (2.) They go clean cross to the Stream of Scripture: the main Purpose of that is to extol *Christ* and the Holy Ghost, the main Purpose of these to abate them." &c.

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“ and rose again on the third Day, and ascended
 “ into Heaven, and shall come to judge the
 “ quick and the dead :

“ AND in the *Holy Ghost*.

“ And those who say there was a Time
 “ when he [viz. *Christ*] was not, and that
 “ before he was born he was not, or that
 “ he was made of nothing, or of another Hy-
 “ postasis or Substance ; or that say the Son of
 “ God was created, or is changeable, or alter-
 “ able ; these the Catholic and Apostolic Church
 “ pronounceth accursed.”

THUS that most antient and venerable
Council, summoned from all Parts of the Em-
 pire, which at that Time included almost
 the whole Church. Here, as in the *Creed*
 foregoing, the Order pointed out in the Bap-
 tismal Institution is still followed ; what En-
 largement it hath is explicatory, occasioned
 chiefly by the rising Heresy of *Arius* ; on ac-
 count of which, together with the Business of
Easter, this Council was call'd. Here the Te-
 nets of *Arius* were inquired into and discussed,
 the Terms used weighed and sifted, and the
 Profession above mentioned agreed to by three
 hundred and eighteen Bishops, a very few ex-
 cepted. The true and proper Deity of Christ,
 his Coessentiality and Coeternity with the Fa-
 ther were examined by the Scriptures, and
 judged agreeable thereto, as also to the Mind
 of the Christian Church in the preceding Ages,
 and those Terms liked as expressive of the
 Truth, and proper to cut off Evasions of Men of
 subtle and corrupt Minds. *Arius* had before
 been censured in the Church of *Alexandria*,
 where-

wherein he was a Presbyter, by a Council called by *Alexander* their Bishop for Examining this Affair. "The Things, saith *Alexander*, which they [viz. *Arius* and his Adherents] published contrary to the Scriptures were these: That God was not always a Father, nor the Word from Everlasting, but had his Beginning of nothing; that he knows not the Father fully and absolutely, nor can perfectly discern him; that he was made for our Sakes, that God by him as an Instrument might make us. *Arius* therefore and his Adherents who uttered these Things.--- We, together with other Bishops of *Egypt* and *Lybia*, in Number near an Hundred, meeting for the same Purpose, have pronounced to be held of all Men accursed.--- What Man hearing *John* affirm, *In the Beginning was the Word* (a), will not condemn those, that say there was a Time when he was not? Who when he heareth in the Gospel, *The only begotten Son* (b); and, *By him were all Things made* (c); will not detest those, that affirm the Son is one of the Creatures? How can he resemble the Things that were made of him? How is he in Substance different from the Father, being the perfect *Image* and *Brightness* of the Father (d), when he saith, *He that hath seen me, hath seen the Father also* (e)? How is he alterable and mutable, when he reports of himself, *I am in the Father, and the Father in me* (f); and, *I and my Father are one* (g); and by the Prophet *Malachi*,

(a) *John* i. 1, 2. (b) *Ib.* xv. 12. (c) *Col.* i. 16. (d) *Heb.* i. 3.
(e) *John* xiv. 9, 10. (f) *Ib.* ver. 10-11. (g) *Ib.* x. 30.

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“ *I am the Lord, I change not* (a) ? ‘Tho’ that
 “ may be retered to the Father, yet is it fitly
 “ applicable to the Son ; who is, as the Apostle
 “ writes, *Jesus Christ the same Yesterday, and to*
 “ *Day, and for ever* (b). When they had once
 “ determined to war against *Christ*, they rejected
 “ his Words, where he saith, *As the Father knoweth*
 “ *me, even so know I the Father* (c). If the
 “ Father knoweth the Son imperfectly, then the
 “ Son knoweth the Father imperfectly ; but if
 “ this be Impiety and Blasphemy to say, and
 “ the Father knoweth the Son perfectly and ful-
 “ ly ; then doth it follow, that even as the Fa-
 “ ther knoweth his own Word, so the Word
 “ knoweth his own Father, whose Word he is.
 “ ‘Twas our Saviour’s Warning : *Take heed lest*
 “ *any deceive you* (d). And *Paul* wrote, that in
 “ the latter Times some would fall from the true
 “ Faith (e), and give ear to Spirits of Error,
 “ and Doctrines of Devils, opposing the Truth.
 “ Now we hearing their Impieties with our Ears,
 “ not without Cause have proclaimed these cut
 “ off from the Catholic Church, and far from
 “ the right Faith. And we have certified
 “ you, that if such present themselves before
 “ you, you give no heed to them ; for it behoves
 “ us, who are Christians, to eschew all such, as
 “ open their Mouths against *Christ*, and such as
 “ are alienated in Mind from him, as Enemies
 “ of God ; and that we bid not such *God-speld* (f),
 “ lest we become Partakers of their Sins (g). ”

Thus did this Bishop and Synod endeavour
 to crush *Arianism* in its Birth. But the Author

(a) Mal. iii. 6. (b) Heb. xiii. 8. (c) John x. 15. (d) Mat.
 xxiv. 4. (e) 1 Tim. iv. 1. (f) Epist. John. (g) Epist. of Alexand.
 Ed. Socrat. L. i. c. 6.

of it, and his Followers, disguising their true Sentiments, and concealing the Poison of their corrupt Doctrine, got Interest in many, and by such Means spread their Leaven, and occasion'd great Troubles in the Church, of which the Bishop in another *Letter* before that now mention'd made great Complaint. In it he likewise laid open their Heresy; asserted the Deity of *Christ*, that as the Word he subsisted from Eternity, and is equal with the Father, being of the same Nature; and confirm'd all by convincing Proofs from Scripture. And after opening other Parts of the *Cred*, of the Incarnation, of *Christ* and the Resurrection, and about the *Holy Spirit*, &c. he adds, "This is the Doctrine of the Apostolic Church," for which he said he was ready to die; and that *Arius*, &c. were cast out, because they taught another Doctrine; and exhorts his Fellow Bishops to avoid them, and join their Help for repressing of this Heresy. This is related by *Theodoret* in his *History*, lib. 1. cap. 4. But all not availing, the Cause, as hath been signified, was brought to the Council of *Nice*, and there, after full Examination and Discussion, the Proceedings of *Alexander* and his Council were approved, their Sentence confirmed, and the Faith of the *Holy Trinity* cleared and settled according to the Sacred Scriptures, especially in relation to the Deity of *Christ* (as was said) his Eternity, and Oneness in Substance with the Father.

Born *Eusebius* and *Constantine* himself witness to the Character and just Proceedings of this Council. "It was composed (a), saith

(a) *Constant. L. III. cap. 7, 8, 9.*

"*Eusebius*,

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“ *Eusebius*, of the chiefest Learned Men of
 “ several Nations, some famous for Wisdom of
 “ Speech, some for Gravity of Life, and some
 “ for both; some venerable for their Age and
 “ Experience, others for their Ingenuity and
 “ Wit. ” He compares it to “ a Spiritual
 “ Garland composed of the choicest Flowers. ”
Sabinus the *Macedonian* attests the just Character
 of this *Eusebius* for Learning and Fidelity; tho’
 so inconsistent is he, as at the same Time to
 contradict his Testimony, even in these Things
 that he so well knew, and of which he was so
 much a better Judge and Witness than *Sabinus*,
 being himself one of the Greatest Men in the
 Council. *Constantine* also, by whom the Council
 was called, and who was present, and in a sort
 we may say moderated in it, or at least super-
 vised the Conduct of it, in his *Letter* (a) to the
 Church of *Alexandria* signifies that “ He with
 “ the Council endeavoured that the Truth in
 “ Controversy might be thoroughly tried out:
 “ that all Things were narrowly sifted. How
 “ great and horrible Blasphemies, *saieth he*, have
 “ some uttered against our Great Saviour, a-
 “ gainst our Hope and Life! When more than
 “ three hundred Bishops, Men of great Fame
 “ for Modesty and good Understanding, had
 “ confirmed one and the same Faith, found true
 “ by the Truth itself, the Testimony of the
 “ Holy Scriptures searched into for that Purpose,
 “ *Arius* was found to have fallen from the same,
 “ and to have sowed among you first, and then
 “ among us, this poisoned Error of Perdition.

(a) *Socrat. Eccl. Hist. L. I. cap. 9.*

“ Where-

“ Wherefore let us embrace the Doctrine that
 “ God hath deliver’d to us: let none stagger,
 “ none delay; but all jointly with willing Minds
 “ return to the most perfect Way of Truth.” We
 may conclude what concerns this *Nicene Creed*
 and Council with the Words of Bishop *Bull*.

“ IN this Synod, *sais he*, the Business
 “ was of a chief Head of the Christian Reli-
 “ gion, *viz.* the Divinity of the Person of
 “ *Jesus Christ* our Saviour; whether he be to
 “ be worshipped as true God, or to be brought
 “ down into the Order and Rank of Creatures,
 “ and of Things subject to the true God. It
 “ in this Question of greatest Moment we con-
 “ ceit that all the Governours of the Church
 “ have been utterly mistaken, and instilled their
 “ Errour into the Christian People; how will the
 “ Faithfulness of our Lord *Christ* appear, who
 “ promised he would be with the Apostles, and
 “ with their Successors to the End of the World?
 “ As often as I weigh these Things with my
 “ self, so often almost do I, not without Indig-
 “ nation and Horror, think therewith of their
 “ monstrous Folly, or rather impious Madnes,
 “ who have not feared openly to rave against
 “ those venerable Fathers, as those who have
 “ maliciously, or to be sure out of Ignorance,
 “ and rashly, depraved the Catholic Doctrine of
 “ the Person of *Jesus Christ* delivered by the
 “ Apostles, and preserved in the Church thro’
 “ the three first Ages, and obtruded a new Faith
 “ upon the Christian World.--- Suppose they
 “ had been weak and unlearned, as *Sabins* the
 “ *Macedonian* without Ground suggested; yet
 “ were they for the most part Men of Piety. It
 “ is incredible that so many holy and good Men,
 “ coming

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“ coming together from all Parts of the Christi-
 “ an World, who, whatever Unskillfulness other-
 “ wise they labour'd under, yet could not be ig-
 “ norant of this Elementary Doctrine of the *Sac-*
 “ *cred Trinity*, that used to be delivered to the
 “ Catechumens, or what themselves had learned
 “ of that matter from their Ancestors; that they
 “ could wickedly conspire together to this pur-
 “ pose, to innovate the receiv'd Faith of the
 “ Church in a chief Article of Christianity.

The CONSTANTINOPOLITAN CREED

*Second General
 Council of 150
 Bishops at Con-
 stantinople, a-
 gainst Macedo-
 nius, Anno 381.*

little differs from that of *Nice*, and is sometimes called by the same Name. Some explicatory Enlargement it hath, chiefly in what concerns the *Holy Spirit*, in opposition to *Macedonius*, who denied his Deity, as *Arius* had that of the *Son* (a). Here in this Council the *Nicene Creed* was recited and approved, and the Clause concerning the *Spirit* enlarged thus:

“ And in the *Holy Spirit*, the Lord and Giver
 “ of Life, who proceedeth from the *Father*, who
 “ together with the *Father* and the *Son* is wor-
 “ shipped and glorify'd; who spake by the Pro-
 “ phets”. The Words [and the Son] were af-
 “ terwards added to those [who proceedeth from
 “ the *Father*] and this hath been long owned by
 “ the Churches.

(a) *Socrat. Hist* I, v. c. 8.

The EPHESINE COUNCIL

Third General Council of 200 Bishops at Ephesus, against Nestorius, Anno 431.

made no new C R E E D, but on all Hands professed to cleave to the *Nicene*, and censured such as should frame any other; only they enlarged upon the Doctrine of the *Incarnation*, according to the Sense of *Cyril's Second Letter to Nestorius*, which they approved. It was to this effect, viz. "That the Son of God was made Man, and born of a Virgin, yet without Change of the Natures, either of the Flesh into the Godhead, or of the Divine Nature into the Manhood, without any Alteration or Mixture; yet so, as the Word being united hypostatically (a) with the Manhood, makes but one *Christ*, that we may not divide the two Natures, nor look on them as united merely by an Union of Dignity, Authority, or Affection, &c.

The CHALCEDON CREED was likewise the same with that of *Nice*, which with the *Constantinopolitan Confession*, and *Declaration* of the Council of *Ephesus*, and Pope *Leo's Letter* to this *Chalcedon Council*, were read and approved. In *Leo's Letter* 'tis observable, he exhorted them "to judge and determine of all Doctrines of Faith by the Rule of the Holy Scriptures," (b) as accordingly they professed to do. In opposition to the Heresy of *Eutyches*, they thus explain'd the Article concerning *Christ*:

"(c) We believe in one Lord *Jesus Christ*, the Son

(a) *See a Subjection union* (b) *Hist. Magleb. Cent. v. c. d.*

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“ of God, perfect God and perfect Man, consub-
 “ stantial with the Father as to his Divinity,
 “ and with Man as to his Humanity; in whom
 “ there are two Natures united without Change,
 “ Division, or Separation, so that the Properties
 “ of the two Natures are in, and agree to, one
 “ and the same Person, who is not divided into
 “ two, but is one and the same *Jesus Christ*, as is
 “ said in the *Nicene Creed*.” After reading this all
 cried out: “ This is the Faith of all the Fathers,
 “ this is the Faith of the Apostles, we all thus be-
 “ lieve, and this let us all follow. (a) ” Having
 mention'd a *Letter* of *Leo* to this *Council*, let us
 take Notice of some other Passages in his *Letters*
 to the present Purpose. (b) *Letter* 93: He rejoiceth
 that they had confirmed by their Judgment the
 Doctrines that he had taught agreeably with the
 Catholic Faith; they did not then go by the
 Authority of any but their own Judgment, gui-
 ded by the Scriptures. *Letter* 134: He demonstrates
 that it was necessary for the Reconciliation of
 Man to God, that *Jesus Christ* should be God and
 Man, and that the divine and human Nature
 should be united in one Person; and proves by
 many Scriptures, that these two Natures are real-
 ly and truly in *Jesus Christ*; and shews the same
 from the Fathers. Thus of the *General Councils*.
 Some *Creeeds* also drawn up by particular Persons
 are mentioned, viz.

(a) *Du Pin* takes notice, there were but 350 Bishops named
 in the Acts of this Council; therefore tho' *Leo's* 77th Letter saith a-
 bout 600, by it, after the manner of the *Latin*, may be meant only a
 great Number. Others judge that the Metropolitans reckon'd the Bishops
 that were under them tho' absent, and to the Number might be raised to
 that of 600. And seeing no new Faith was propos'd, but the same which
 those who were Absent held, the Metropolitans might have their Leave
 to put their Names to it. (b) *Ibid. Gen. v. of Leo. p. 22.*

I R E N Æ U S's C R E E D. " The
 " Church, *sais he*, planted thro' the whole
 " World, even to the Ends of the Earth, hath
 " from the Apostles, and their Disciples, received
 " this Faith, which is, In *one God*, the *Father*
 " Almighty, who made the Heaven, and the
 " Earth, the Sea, and all that is in them : and
 " in one *Jesus Christ*, the Son of God, who was
 " incarnate for our Salvation : and in the *Holy*
 " *Spirit*, who by the Prophets preached the
 " Appointments of God, &c. (a) "

T E R T U L L I A N's C R E E D. " The
 " Rule of Faith, *sais he*, is this : We believe
 " there is *one only God*, who is no other than he
 " that is the Creator of the World, who produ-

(a) This being an *Ante-Nicene* Father, see how he understood his own Creed, by Passages cited from his Works in Bp. B's *Defensio fid. Nicena*, edit. 4^{to}. p. 41, 126, 3. 5. and Dr. Hancock's *Arminism not prim. Christ.* p. 27, &c. The Doctor cites these Words of *Irenæus*: " Nor art thou uncreated, O Man, nor didst thou always coexist with God, as his proper Word did. *Lib. ii. c. 4* The immense Father is measured by the Son, for the Measure of the Father is the Son, because he comprehends him. *Lib. iv. c. 8*. It was meet that the Mediator between God and Man should by his dwelling with both reconcile them. *Lib. iii. c. 20*. The Son of God, who is God, shall come. *ib. c. 23* " He proves from his remitting Sins that he is truly God. *Lib. v. c. 17*. " Speaking of the *Valentinians* he saith: " They were irreligious not only toward God the Creator, but toward *Christ*, and the *Holy Spirit*. *Lib. ii. c. 31*. " He applies to *Christ*. *Rom. 9. 5* in the Sense of the *Trinitarians*; *Who is ever all, God bless'd for ever. Lib. iii. c. 18*. " He calls him " the most mighty God. *Lib. iii. c. 22* " Saith, " 'Twas he that appeared to *Moses* in the Bush, who is called the God of *Abraham*, and the *ô âv, I am*. *Lib. iv. c. 11* " He saith, He receives every Way this Testimony, that he is truly Man and truly God, from the Father, from the Spirit, from the Angels, &c. *Lib. iv. c. 14*. His Word and Wisdom, his Son and Spirit were always with him, to whom he spake, saying, *Let us make Man. Ib. c. 37*. " He proves his Eternity from *Prov. 8. 23* *ib.* He saith, " Neither the Lord, nor the *Holy Spirit*, nor the Apostles, did definitively and absolutely call any one God, unless he were very God: and that when the Scriptures name these Gods, that are not Gods, it is done in such a Manner, or to such Persons, as we may easily see they do not intend God by Essence and Nature, but by Designation and Appointment, or Opinion, or some such Thing. *Lib. iii. c. 6* "

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“ced all things out of nothing by his Word;
 “first of all sent forth that Word, called his Son,
 “who in the Name of God was many ways
 “seen by the Patriarchs, and always heard in
 “the Prophets; at last came down by the Spirit
 “of God the Father, and by his Power upon the
 “Virgin *Mary* was made Flesh in her Womb, and
 “of her was born Man, and is *Jesus Christ*, who
 “sent his Powerful Agent, the *Holy Spirit*, to work
 “in those that believe, &c.” (a)

This *Tertullian* gives as the Faith of the Church,
 in his Book of *Prescriptions* against Heretics, and
 asserts the Agreement thereof with that of the
 Apostles, and that it is the common Doctrine of
 the Churches in *Europe, Asia, and Africa*.
 “We, *sais le*, have the Apostles for our
 “Teachers.”

A T H A N A S I U S's C R E E D.
 The Catholic Faith is this: “That we Worship
 “one God in Trinity, and Trinity in Unity,

(a) This likewise being an *Ante-Nicene* Father, see his Sense in
 Bp. Bull's *Def. fid. Nicen.* p. 14, 150, 397. And in Dr. *Hawcock's Arianism*
 not the *prim. Christianity*, see these Passages, p. 61. &c. “We have learn'd,
 “*sais le*, that he [i. e. Christ] was begotten of God, and is therefore called
 “the Son of God, and God, from their being of one Substance, *ex unitate*
 “*substantia*. *Apolog.* cap. 21. And *De erat.* cap. 2. When we say; *Our Fa-ther*
 “&c. we call him God, and the Son is invocated in the Father; for, saith
 “he, *I and my Father are One*. We invoke on y the Deity. *De Carne Chri-*
 “*sti* cap. 3. against *Marcion*. Thou canst not say if he has been born, and
 “truly per son Man, he would have ceased to be God, losing what he
 “was, while he assumed what he was not; for there is no Danger of Al-
 “teration in God. Cap. 6. The Possession of both Substances shew'd him
 “both Man and God — with equal Verity of both Natures. *De Resur.*
 “*Chr.* cap. 6. *Being in the Form of God, he thought it no Robbery* [*parari*
 “*Deo*] *to be equal with God.*” So he understood *Phil.* 2. 6. And so *Cent.*
 “*Marc.* l. 5. cap. 10. and against *Praxeas* the *Sabellian*. “The Devil endea-
 “vours sometimes to shake the Faith by detending it, z. c. by denying the
 “Distinction of the Person, or the Father, Son, and Holy Ghost, in
 “the unity of the same Infinite, Incomprehensible Essence. Cap. 2. The
 “Divine Nature suffers no Division in the Son and Holy Ghost. — The
 “Three Persons in the Trinity are of one Substance, of one State, and
 “of one Power, because one God.”

“nei-

“ neither confounding the Persons, nor dividing
“ the Substance ; for there is one Person of the
“ *Father*, another of the *Son*, and another of the
“ *Holy Ghost* ; but the Godhead of the *Father*, of
“ the *Son*, and of the *Holy Ghost* is all one, the
“ Glory equal, the Majesty coeternal. Such
“ as the *Father* is, such is the *Son*, and such is
“ the *Holy Ghost*. The *Father* uncreate, the *Son*
“ uncreate, and the *Holy Ghost* uncreate ; the
“ the *Father* incomprehensible, the *Son* incom-
“ prehensible, and the *Holy Ghost* incomprehen-
“ sible ; the *Father* eternal, the *Son* eternal
“ and the *Holy Ghost* eternal ; and yet they are
“ not three eternals, but one eternal ; as also
“ there are not three incomprehensible, nor three
“ uncreated, but one uncreated, and one incom-
“ prehensible. So likewise the *Father* is almighty,
“ the *Son* almighty, and the *Holy Ghost* al-
“ mighty ; and yet they are not three almightys,
“ but one almighty. So the *Father* is God,
“ the *Son* is God, and the *Holy Ghost* is God ;
“ and yet they are not three Gods, but one
“ God. So likewise the *Father* is Lord, the
“ *Son* Lord, and the *Holy Ghost* Lord ; and
“ yet not three Lords, but one Lord. For like
“ as we are compelled by the Christian Verity
“ to acknowledge every Person by himself to be
“ God, and Lord ; so are we forbidden by the
“ Catholic Religion to say there be three Gods,
“ or three Lords. The *Father* is made of none,
“ neither created, nor begotten ; the *Son* is of
“ the *Father* alone, not made, nor created, but
“ begotten ; the *Holy Ghost* is of the *Father*
“ and of the *Son*, neither made, nor created,
“ nor begotten, but proceeding. So there is one
“ *Father*, not three *Fathers* ; one *Son*, not three
“ *Sons* ;

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“ Sons ; one Holy Ghost, not three Holy Ghosts.
 “ And in this Trinity none is afore or after
 “ another, none is greater or less than another ;
 “ but the whole three Persons are coeternal
 “ together, and coequal. So that in all things,
 “ as is aforesaid, the Unity in Trinity, and
 “ the Trinity in Unity is to be worshiped --- Fur-
 “ thermore the right Faith is, that we believe
 “ and confess that our Lord *Jesus Christ*, the
 “ Son of God, is God and Man : God of the
 “ Substance of the Father, begotten before the
 “ Worlds ; and Man of the Substance of his
 “ Mother, born in the World : perfect God
 “ and perfect Man, of a reasonable Soul, and
 “ and human Flesh ; subsisting equal to the Fa-
 “ ther as touching his Godhead, and inferior to
 “ the Father as touching his Manhood : who
 “ altho’ he be God and Man, yet he is not
 “ two, but one Christ---This is the Catholic
 “ Faith.”

THIS *Creed*, by whomsoever framed, hath
 been long received in the Church, and look’d on
 as agreeable to the Scriptures, and an excellent
 Explication of the Christian Faith. *Constantino-*
ple, *Rome*, and the Reformed Churches have
 owned it. *Cazonovius* in his *First Epist. to Calvin*
 adds the Churches of *Servia*, *Bulgaria*, *Russia* and
Muscovy, as those who also approved it. Our pious
 and excellent *Mr. Baxter*, in his *Method of Theol.*
p. 123. speaks thus of it : “ In a Word the
 “ damnatory Sentences excepted, or modestly ex-
 “ pounded (a), I embrace the *Creed* commonly

(a) Such a modest Explication of the Damnatory Clauses see in
Dr. Wallis’s Explic. and Vindic. of the Athanasian Creed, in his *Third Letter of*
the Trinity.

“ called

“ called *Athanasius's*, as the best Explication of
 “ the Trinity.” And in *Vol. 11. of his Works*,
p. 132. Of the Reas. of the Chr. Rel. saith he: “ I
 “ unfeignedly account the Doctrine of the Tri-
 “ nity, the Sum and Kernel of the Christian Re-
 “ ligion, as expressed in our Baptism, and *Athana-*
 “ *sus's Creed*, the best Explication of it that ever
 “ I read.

To the *Helvetic Confession* is prefix'd the *Impe-*
rial Edict by *Gratian, Valentinian, and Theodosius*,
 out of the *Code of Justinian*, and *Tripart. Hist. l. 9.*
c. 7. describing “ who are to be accounted Ca-
 “ tholics, who Heretics.

—— “ We would have all People under our
 “ Government, *say they*, live in that Religion
 “ which was delivered by *St. Peter*, and from him
 “ taught to this time, and which it is known
 “ *Pope Damasus*, and *Peter Bishop of Alexandria*,
 “ a Man of Apostolic Sanctity, do follow, *viz.*
 “ That we should believe according to the Doc-
 “ trine of the Apostles and Evangelists, *one God-*
 “ *head* of the Father, and of the Son, and of the
 “ *Holy Ghost*, of equal Majesty, and in an holy
 “ Trinity. We would have the Name of Ca-
 “ tholic Christians comprehend those who fol-
 “ low this Rule, but that others bear the Brand
 “ of Heresy, &c.”

WHAT the Faith and Doctrine of the above
 mentioned *Damasus* was, appears by his *Creed*,
 which is this.

“ We believe in *one God*, the Father Almighty ;
 “ and in *one Jesus Christ* our Lord, the Son of God ;
 “ and in the *Holy Spirit*. We worship and con-
 “ fess God, not three Gods, but Father, Son
 “ and Spirit, one God ; not so one as if solitary,
 “ nor as if the same were Father to himself, and
 him-

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“ himself the Son ; but that he is the Father who
 “ hath begotten, and he is the Son who is begot-
 “ ten ; but that the Holy Spirit is neither begot-
 “ ten, nor *the* unbegotten, not created, nor made,
 “ but proceeding from the Father and the Son,
 “ coeternal , coequal , and Cooperator with
 “ the Father and the Son: because it is writ-
 “ ten , *By the word of the Lord the Heavens were*
 “ *establiſhed*, i. e. by the Son of God, *and their*
 “ *Virtue by the Breath of his Mouth*. And else-
 “ where: *Send forth thy Spirit, and they ſhall be*
 “ *Created, and thou ſhalt renew the Face of the Earth*.
 “ Therefore in the Name of the Father, and of
 “ the Son, and of the holy Spirit, we confeſs
 “ one God, which is a name of Power, not Pro-
 “ perty; the Name proper to the Father is Fa-
 “ ther, and the Name proper to the Son is Son,
 “ and the Name proper to the Holy Spirit is Holy
 “ Spirit. In this Trinity we worship one God,
 “ because he who is of the one Father is of one
 “ Nature with the Father, of one Substance, and
 “ of one Power. The Father begat the Son not
 “ by his Will, nor by Neceſſity, but by Nature.
 “ The Son in the laſt Times came down from
 “ the Father to ſave us, and to fulfill the Scrip-
 “ tures, who never ceaſ'd to be with the Father.
 “ He was conceived by the holy Ghoſt, and
 “ born of a Virgin, took Fleſh, and Spirit, and
 “ Senſe, i. e. perfect Man: loſt not what he was,
 “ but began to be what he was not ; ſo yet that
 “ he was perfect in his own Nature, and truly in
 “ ours. For he who was God, was born Man ;
 “ and he who was born Man, works as God ;
 “ and he who works as God, dies as Man ; and
 “ he who dies as Man, riſeth as God, who
 “ having overcome the power of Death, with
 “ that

“ that Flesh wherein he was born, and suffered,
 “ and died, and rose, ascended unto the Father,
 “ and sitteth at his right Hand in Glory, which
 “ he always had, and hath. By his Death and
 “ Blood we believe that we are cleansed, and
 “ that we shall be raised by him at the last Day
 “ in this Flesh wherein we now live ; and expect
 “ that we shall receive the Reward of good Works,
 “ or suffer eternal Punishment for our Sins.
 “ Read these things, believe them, retain them,
 “ bring thy Soul to this Faith, and thou shalt
 “ have Life, and a Reward from Christ. ”

WHETHER this was the Work of *Damasus*, whose Name it bears, is doubted, the Writing attributed to *Jerom*, whence it is cited, being judged none of his. *Du Pin* thinks this to be a Confession of Faith taken partly from *Gregory of Batia*, who lived about the time of *Damasus*, viz. toward the End of the iv. Century, but that it was brought into the Form it now hath long after; because the Holy Ghost proceeding both from the Father and the Son was not in so antient Creeds. (a) The *Helvetians*, who have this *Creed* at the End of their *Confession*, say: “ *Peter*, Bishop of *Alexandria*, taught and believed the same as *Damasus* and *Athanasius*, as is gathered from *Tripart. Hist. lib. vii. cap. 37. & lib. viii. cap. 14.* And seeing we are all of this Faith and Religion, we hope, say they, we shall be reckoned by all not Hêretics, but Catholic Christians.

We now proceed to the

REFORM'D CONFESSIONS.

The HELVITIC CONFESSION being of the earliest Date, is placed first in this Collection. It was drawn up in a more concise Form by *Bullin-*

(a) His account of *Jerom*, *Eccle. Hist. Cont.* v. p. 102.

ger, *Myconius*, and *Grincus*; and in an Assembly of the reformed Cities of *Helvetia*, held at *Arato*, it was signified that that *Confession* was receiv'd by all the *Helvetic* Churches. Thence it was sent to *Wittenberg* by *Capito* and *Bucer*, and well liked by the Divines there. It was also approved in some Assemblies of most illustrious Persons, and Protestant States. But seeing that *Confession* was short, for weighty Reasons it was enlarged, *Ann.* 1566. To which those of *Zuric*, and *Bern*, *Schaffhausen*, *St. Gall*, the *Grisons*, *Mulhausen*, and those of *Biel*, and *Gernard* did subscribe; and all the Churches of *England*, *Scotland*, and *France*, with the *Belgic* Churches, as also many in *Poland*, *Hungary*, and *Germany* approved the same. What it contains in reference to this Article of the *Trinity* is as follows.

Cap. III. Of God, his Unity, and Trinity.

" We believe and teach that *God is one* in
 " Essence or Nature, self-subsisting, independent,
 " invisible, incorporeal, immense, eternal, Cre-
 " ator of all things, &c. --- But we abominate
 " a Plurality of Gods, because it is expressly writ-
 " ten, *The Lord thy God is one*, Deut. vi. 4. *Besides*
 " *me there is no God*, II. xlii. 8, 10. II. xlv. 14, 21,
 " and xvi. 9. Exod. xxxiv. 6.

" Nevertheless the same *one* undivided *God*,
 " we believe and teach, is in Persons, without
 " Separation or Confusion, distinct *Father*, *Son*,
 " and *Holy Spirit*, 1 John v. 7. So that the Father
 " from Eternity begat the Son, the Son by an
 " ineffable Generation is begotten, the Holy
 " Spirit proceeds from both, and that from Eter-
 " nity, and with both is to be worshiped. So
 " that indeed there are not three Gods, but three
 " Persons, consubstantial, coeternal, and coequal,
 " distinct as to Subsistencies, with a Precedency of
 " Order

“ Order, but with no Inequality : for as to Na-
 “ ture or Essence they are so conjoined, that they
 “ are one God; and the divine Essence is common
 “ to Father, Son, and Holy Spirit. The Scripture
 “ hath delivered to us a manifest Distinction of
 “ Persons, *Luke i. 35. Matth. iii. 16, 17. Luke iii.*
 “ *22. John i. 32. Matth. xxviii. 19. John xiv. 26.*
 “ *John xv. 26.*

“ Briefly we receive the Apostles Creed, which
 “ delivers to us the true Faith. Therefore we
 “ condemn *Jews, Mahometans*, and all that blas-
 “ pheme this holy, and to be adored *Trinity*.
 “ We condemn likewise all Heresies and Here-
 “ tics, who teach that the Son and Holy Spirit
 “ are God in Name, and Title only, and created,
 “ and serving, or bearing Office to another in the
 “ *Trinity*; or, that there is in it any thing unequal,
 “ greater or less, corporeal or in bodily Shape,
 “ different in Disposition or Will, or confused,
 “ or solitary : as if the Son and Holy Spirit were
 “ Affections and Properties of one God the Fa-
 “ ther, as the *Monarchists* thought, *Novatians,*
 “ *Praxeas, the Patripassians, Sabellius, Simplicianus,*
 “ *Arins, Macedonius, the Anthropomorphites, Arius,*
 “ &c.

Cap. xi. Of Jesus Christ, true God & Man, &c.

“ We believe that he [viz. Christ] was begotten,
 “ not only when he took Flesh of the Virgin
 “ *Mary*, nor only before the Foundation of the
 “ World was laid; but indeed ineffably of the
 “ Father from all Eternity. *His going forth have*
 “ *been from of old, from Everlasting, Micah v. 21.*
 “ And *John* in his Gospel says: *In the beginning was*
 “ *the Word, and the Word was with God, and the*

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“ *Word was God*, John i. 1. Therefore the Son,
 “ as to his divinity, is coequal and consubstantial
 “ with the Father, *Phil. ii. 6.* the true God,
 “ not in name only, or by Adoption, or any
 “ authorising Grant; but by Substance and Na-
 “ ture, as *John* saith again: *This is the true God,*
 “ *and eternal Life.* And *Paul* also saith: *He*
 “ *appointed the Son Heir of all things, by whom also*
 “ *he made the Worlds: who being the brightness of*
 “ *his Glory, and the express Image of his Person, and*
 “ *upholding all things by the Word of his Power, &c.*
 “ *Hebr. i. 2, 3.* In the Gospel our Lord pray'd:
 “ *Glorify thou me with thine own self, with the*
 “ *Glory that I had with thee before the World was,*
 “ *John xvii. 5.* And we are told, *the Jews sought*
 “ *to kill Jesus, because he said God was his Father,*
 “ *making himself equal with God, John i. 8.* We
 “ detest therefore the impious Notions of *Arius*,
 “ and of all his Followers against the Son of
 “ God.”

“ IN one and the same *Jesus Christ*, our Lord,
 “ we acknowledge two Natures, the divine and
 “ humane; and we say these are so conjoined or
 “ united, that they are not swallowed up, con-
 “ founded, or mixt; but the Properties of the
 “ Natures preserved rather, and continuing.
 “ They are united or conjoined in one Person:
 “ so may we worship one *Christ* the Lord, not
 “ two, one that is true God and Man; as to
 “ his divine Nature consubstantial with the
 “ Father, and as to his humane in all things like
 “ unto us, Sin only excepted:---Whatever hath
 “ been defined out of the Holy Scriptures of the
 “ Mystery of our Lord's Incarnation, and is
 “ contained in the *Creeds* of the *four first* and
 “ best Councils, of *Nice, Constantinople, Ephesus,*
 “ and

“ and *Chalcedon*, together with that of *Athanasius*, and the like, we sincerely believe and
 “ profess, condemning the contrary. And thus
 “ do we keep the Christian, Orthodox, and
 “ Catholic Faith pure, and intire; knowing that
 “ in the *Creeds* aforesaid nothing is contained,
 “ which agrees not with the Word of God, and
 “ makes altogether for the right Explication of
 “ the Faith.” And thus far of this *Confession*
 which is subscribed by all the Ministers of the
 Churches of *Christ* in *Helvetia* (a)

THE CONFESSION of Faith of the
 FRENCH CHURCHES, exhibited to *Charles*
ix. *Ann.* 1561, turned into *Latin*, *Ann.* 1566.

i. *Parag.* “ WE believe and acknowledge one
 “ only *God*, who is one only simple, and spiritual
 “ Essence, eternal, invisible, immutable, infinite,
 “ incomprehensible, &c. *Deut.* iv. 35, 39. and *ch.*
 “ vi. 4. *I Cor.* viii. 4, 6. *Gen.* vi. 1. *John* iv. 24.
 “ *Exod.* iii. 15, 16. *Rom.* i. 20.

v. *Parag.* AFTER owning the Authority of
 the Scriptures: “ Wherefore, *they say*, we for
 “ this reason also approve the Apostles, *Nicene*,

(a) Those of *Zuric*, *Glaris*, *Basil*, *Schoffhausen*, *Appenzell*, *St. Gall*,
Gore of the *Grisons*; and among the Confederates in the Churches pro-
 fessing the Gospel on this Side and beyond the *Alpes*, those of *Mulhausen*,
 and of *Biel*; with whom the Ministers of the Church at *Geneva*, and
Newburg, &c. join'd themselves; and the Ministers of the Polish Church in
 the Dukedom of *Zabern* and *Opoczecin* consented to it, when it was publish-
 ed; also the Ministers of the Scotch Churches, who in a Letter to *Theod.*
Beza, dated Sept. 1566. among other Things say: “ All we who were pre-
 “ sent in this Assembly have subscribed and sealed it, with the Publick Seal
 “ of this University.” And at *Debrezin* in Hungary, *Ann.* 1567. was printed
 a *Confession* with some Articles dedicated to *John II.* King of Hungary, in
 which are these Words: “ All the Ministers of the Church on this Side
 “ and beyond the *Tyber*, who are met in the Synod at *Debrezin*, the 22
 “ of *Feb.* 1567. among other Confessions have received and subscribed the
 “ *Helvetic Confession*, published *Ann.* 1566, to which the Ministers of the
 Church of *Geneva* and others have subscribed. See *Preface* to the *Helv. Confession*.

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“ and *Athanasian Creeds*, because they are agree-
 “ able to that written Word of God.”

vi. *Parag.* “ This holy Scripture teacheth us,
 “ that in that singular and simple divine Essence
 “ there subsist three Persons, *Father, Son, and*
 “ *Holy Spirit*; the Father the first in Order, the
 “ Cause, and Original of all things; the Son his
 “ Wisdom, and eternal Word; the Holy Spirit
 “ his Virtue, Power, and Efficiency: the Son
 “ begotten of the Father from Eternity, the
 “ Holy Spirit from Eternity proceeding from the
 “ Father and the Son. Which three Persons are
 “ not confounded, but distinct; yet not separate,
 “ but consubstantial, coeternal, and coequal. *Deut.*
 “ *iv. 14. Matth. xxviii. 19. 1 John v. 7. John*
 “ *i. 1. and ch. xvii. 5, 10.* Lastly in this Mystery
 “ we approve what those *four ancient Councils*
 “ have determined; and we detest all Sects con-
 “ demned out of the Word of God, by those
 “ ancient, holy Doctors, as by *Athanasius, Hilary,*
 “ *Cyril, Ambrose, &c.*”

vii. *Parag.* “ We believe that God, three Per-
 “ sons cooperating by incomprehensible Power,
 “ Wisdom, and Goodness, made all things.”

xiv. *Parag.* “ We believe that *Jesus Christ*, the
 “ Wisdom, and the eternal Son of the Father,
 “ assumed our Nature; so that he is one Person,
 “ God and Man. Man (we say) passible both
 “ in body and soul, and in all things like unto us,
 “ Sin only excepted. And therefore all those
 “ Heresies whereby the Churches of old were
 “ disturbed, we detest as contrary to that Truth,
 “ and particularly the hellish Opinions of *Serve-*
 “ *tus*, attributing to our Lord *Jesus Christ* an
 “ imaginary Deity; as who, he said, was the
 “ Idea and Exemplar of all things, and whom
 “ he

“ he called a *personated* or *figurative* Son of God,
 “ framing him a Body made out of three uncre-
 “ ated Elements, and therefore mingling and
 “ destroying both natures. *John* i. 14. *Phil.* ii. 6.
 “ *Hebr.* ii. 17. and iv. 15. *Acts* xiii. 25. *Rom.* i.
 “ 3. and viii. 3. and ix. 5. *2 Cor.* v. 21. *Phil.* ii.
 “ 7. *Mark* i. 8. *Luke* i. 35.

xv. *Parag.* “ WE believe that in one and the
 “ same Person, which is *Jesus Christ*, those two
 “ Natures are truly and inseparably so conjoined,
 “ that they are united, each of those natures
 “ nevertheless remaining in its own distinct Pro-
 “ priety. So that as in that Conjunction the Di-
 “ vine Nature of the Word retaining its own
 “ Properties, remain’d uncreated, infinite, and
 “ filling all things ; so also the humane Nature
 “ remain’d, and shall remain to eternity, finite,
 “ having its own natural Form, Dimension, and
 “ Property : for neither his Resurrection, nor
 “ Glorification, nor Exaltation to the right Hand
 “ of the Father, took from him the Truth of his
 “ humane Nature. Therefore we so consider *Christ*
 “ in his Deity, that we rob him not of his
 “ Humanity.” (a)

(a) See the general Account of the *Confession*, set before the *Helvetic Confession*. “ This *French Confession* was framed in a National Synod at
 “ *Paris*, *An.* 1559. presented by *Bizet*, in the Name of the Churches of
 “ *France*, to King *Charles IX.* in the Conference held at *Passy*, *An.* 1561.
 “ It was confirm’d in a National Synod at *Rechel*, *An.* 1571. and after it
 “ had been openly read, was with their own Hands subscribed by the
 “ Queen of *Navarre* and her Son (afterwards King of *France*, by the
 “ Name of *Henry IV.*) also by *Heur* Prince of *Condé*, *Levis* Count of
 “ *Nassau*, *Gasper* Colonel of *Castile*, Admiral of *France*; and, in the Name
 “ of the *French Churches*, by the Pastors and Elders, who out of all the
 “ Provinces of *France* were sent to that National Synod. How great an
 “ Assembly, adorn’d with memorable Piety, and the brightest Gifts, and
 “ excelling in all kinds of Virtue.

THE ENGLISH CONFESSION, first as set forth in Bp. *Jewel's Apology for the Church of England*, printed Ann. 1562, with the allowance and Authority of the Queen, and advice of the Bps and others; but drawn up, and written as a public Confession of the Catholic and Christian Faith of all *English Men*. In which is shewn our consent with the *German, Helvetian, French, Scotch, Genevian*, and other Reformed Churches, as Dr. *Humphery* tell us, in his *Life of Bp. Jewel*, p. 177. A Work so valued, that being writ first in *Latin*, it hath been translated into the *German, French, Italian, Spanish, and Greek Languages*. It was design'd to be joined to the *Articles*, and put into all Collegiate and Cathedral Churches, and recommended to private Houses. The *Confession* in this point is as follows.

“ WE believe that there is *one* certain divine
 “ Nature, and Power, which we call *God*; and
 “ that it is distinguished into three Persons, who
 “ are equal, into *Father, Son, and Holy Spirit*; all
 “ of the same Power, of the same Majesty, of
 “ the same Divinity, of the same Substance. And
 “ tho' these three Persons are so distinct, that
 “ neither the Father is the Son; nor the Son the
 “ Holy Spirit, nor the Father; yet we believe that
 “ there is but one God, and that the same one
 “ God created Heaven and Earth, and all things
 “ contained within the Compass of Heaven.

“ We believe that *Jesus Christ*, the only Son of
 “ the eternal Father, --- took Flesh, and the
 “ whole human Nature.

“ WE believe the *Holy Spirit*, which is the
 “ third Person in the *Sacred Trinity*, is that true
 “ God, not made, not created, not begotten;
 “ but in a manner not known to Mortals, and
 “ ineffable,

“ ineffable, proceeding from the Father and the
“ Son.”

ON Occasion of *Harding's* Cavils the Bp. brings many Passages of the Fathers, which from the Scriptures confirm the Deity of *Christ*, and the *Holy Spirit*. As *Origen* (a): “ ’Tis not as
“ Man that *Christ* is where ever two or three
“ are met together in his Name, nor as Man
“ that he is with us always to the end of the
“ World ; but that divine Power, or Nature that
“ was in *Christ*.” So *Fulgentius* (b): “ When
“ *Christ* is said to be absent from us, as in the
“ Form of a Servant, as to his Humanity ; and
“ with us, as in the Form of God, *i. e.* as to his
“ Deity.” *Harding* excepts against such an Exposition, but *Jewel* confirms it by that of *Leo*.
“ What is it to be in the Form of God? *Ans.* To
“ be in the Nature of God (c). The Form of
“ God is the Nature of God, *Chrysost* (d). There-
“ fore, saith *Jewel*, when *Fulgentius* saith the
“ Form of God, he means thereby the Substance,
“ the Nature, and the Divinity of God; as when
“ he saith the Form of a Servant, he means the
“ Nature, or Substance, the Truth and Perfection
“ of the Manhood. The Drift of his Discourse
“ is, That *Christ* being both God and Man, by
“ the Nature and Substance of his Godhead
“ is every where; but by the Nature and Sub-
“ stance of his Manhood, and Truth of his
“ Body, is only in one place according to his
“ Humanity. Saith the same *Fulgentius*: *Christ*
“ was locally on Earth, according to his Deity
“ he filled both Heaven and Earth; the Man-
“ hood of *Christ* is contained in place, the God-

(a) *In Mitt. Tract.* 33. (b) *Ad Thersymianum Regem.* (c) *Epist.*
97 c. 3. (d) *Ad Philipp. H. eccl.* 6

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“ head of *Christ* is infinite and in all places (a).
 “ So *Vigilius* the Martyr : The Son of God ac-
 “ cording to his Manhood is departed from us,
 “ according to his Godhead is ever with us.
 “ He is in all places according to the Nature of
 “ his Godhead, and contained in one place ac-
 “ cording to the Nature of his Manhood. (b)
 “ And *Cyri*l : According to the Flesh only he
 “ would go away; but by the Power of his God-
 “ head he is ever present. (c) And *Gregory* :
 “ The incarnate Word abides with us by the
 “ Godhead, departs as to the Manhood. (d) ”
 Thus at once the Judgment of the Fathers and
 of this great Reformer is seen, as to the Deity
 of *Christ*.

AND for that of the *Holy Spirit*, what he
 saith is specially to be noted at this Juncture.
Harding saith : “ They [*the Papists*] acknowledge
 “ the Article true and Catholic, but there is not
 “ exprefs Scripture for it,” say they. To which
Jewel opposes that of *Augustine* : “ The Holy
 “ Ghost is God, whence *Peter* when he had said
 “ to *Ananias*, Thou hast dared to lie against the
 “ Holy Ghost ; presently tells what the Holy
 “ Ghost is, saying : *Thou hast not lied unto Men,*
 “ *but unto God.* (e) ” And from the same *Austin* :
 “ *St. Paul* shews us that the Holy Ghost is God,
 “ and therefore is not a Creature ; refering, I
 “ suppose, to that of *Peter* in the *Acts*, (f) ”
 And again : “ Lest any one should deny that
 “ the Holy Ghost is God, *Paul* presently adds :
 “ *Therefore glorify God in your Body, and in your*

(a) *Ad Regem Thracym. lib. ii.* (b) *Lib. i. contra Eutychn.* (c) *In Joan. lib. ix. c. 21.* (d) *Hym. 30. in die Pentecost.* (e) *Contr. Lit. Petil. l. iii. c. 48.* (f) *De morib. Eccl. Cath. lib. i. c. 16.*

" Spirit, which are God's, (a) 1 Cor. vi. 19, 20.
 " If God can't be God, unless allow'd by the
 " Church of Rome, adds Jewel, then we are
 " come again to what *Tertullian* writes : *Nisi ho-*
 " *mini Deus placuerit, Deus non erit* : (b) If God
 " don't please Men, he shan't be God. We be-
 " lieve, *says Jewel*, that the Holy Ghost is very
 " God, indeed not upon the *Pope's*, or his Clergy's
 " Credit ; but (as *St. Austin* saith) upon the
 " special Warrant of the Word of God. (c)
 He concludes with that of *Nizianzen* : " Some
 " will say, 'tis not written that the Holy
 " Ghost is God ; but I'll bring abundance of
 " Testimonies, whereby it will appear, that the
 " Godhead of the Holy Ghost is plainly wit-
 " nessed in the Holy Scriptures : unless a Man be
 " very dull and utterly void of the Holy Ghost." (d)

THUS Bp. Jewel, speaking the Sense of the
 Church of England, and the other Reformed
 Churches, and making good the same from the
 Scriptures, and the Fathers.

It follows according as it passed in Convoca-
 tion, and was subscribed by the Bishops and
 Clergy of both Provinces at London, Ann. 1562.

1. Artic. Of Faith in the Holy Trinity.

" There is but *one* living and true God, ever-
 " lasting, without Body, Parts, or Passions, of
 " infinite Power, Wisdom, and Goodness ; the
 " Maker and Preserver of all things, both visible
 " and invisible ; and in the Unity of this God-
 " head there be three Persons, of one Substance,
 " Power, and Eternity, the *Father*, the *Son*, and
 " the *Holy Ghost*."

(a) A. p. *Phil.* 171. (b) *Tertullian* in *Adversus*. (c) *Jewel's Def. of the*
Trin. 16. 1672. 1. 82. (d) *De Spiritu Sancto*.

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11. Artic. *Of the Word, or Son of God, which was made very Man.*

“ The Son, which is the *Word* of the Father,
 “ begotten from Everlasting of the Father, the
 “ very and eternal God, of one Substance with
 “ the Father, took Man’s Nature in the Womb
 “ of the Blessed Virgin, of her Substance ; so
 “ that two whole and perfect Natures, that is,
 “ the Godhead and the Manhood, were joined
 “ together in one Person, never to be divided ;
 “ whereof is one *Christ*, very God and very Man,
 “ &c.”

v. Artic. *Of the Holy Ghost.*

“ The *Holy Ghost*, proceeding from the Father
 “ and the Son, is of one Substance, Majesty,
 “ and Glory, with the Father and the Son, very
 “ and eternal God.

vii. Artic. *Of the three Creeds.*

“ The *Three Creeds*, *Nice Creed*, *Athanasius*
 “ *Creed*, and that which is commonly called the
 “ *Apostles Creed*, ought thoroughly to be received
 “ and believed ; for they may be proved by most
 “ certain Warrants of *Holy Scripture*.”

The Articles thus in *English* being authentic,
 and originally subscribed, we have chosen to
 give them here, rather than a Translation of our
 own from the *Latin*.

In other Matters consider’d in this Convocati-
 on there was Diversity of Opinions, and great
 Debates ; but in these Points full Agreement, and
 unanimous Consent. They had pass’d all along
 indeed from the very Beginning of the Reforma-
 tion as undoubted Truths, grounded on the Ho-
 ly Scriptures, and receiv’d by Christians in all
 Ages. (c) In Convocation *Ann. 1536*. Preachers

(c) 2p. Burnet, *Hist. Reg. Vol. 1* p. 215.

were to instruct the People in the Scriptures, and the three *Creds* as agreeable to them, viz. the *Apostolic*, *Nicene*, and *Athanasian*, and Heresies contrary thereto were condemn'd (a). The Reformers rejoiced herein. It was the Doctrine set forth in *The necessary Erudition of a Christian Man*, Ann. 1540. (b) and in that elaborate Work, *The Reformation of the Ecclesiastic Laws*, begun in the Reign of K. Hen. VIII. resumed and finished just before the Death of Edw. VI. (c) A Work in which *Cramer* had a great Hand; but which was done by thirty two Men of greatest Ability, Divines, and Civil and Common Lawyers. What relates to this Matter may be here set down.

Cap. II. *What is to be believed concerning the Nature of God, and of the Blessed Trinity.*

“ Let all the regenerate Sons of God by *Jesus Christ*, out of a pure Heart, a good Conscience, and Faith unfeigned, believe and confess, that there is *one* living and true God, eternal, and incorporeal, impassible, of immense Power, &c. and that in Unity of his divine Nature there are three Persons, of the same Essence and Eternity, *Father*, *Son*, and *Holy Spirit*: that the Father is of himself, not of any other, either begotten, or proceeding; and that the Son is begotten of the Father; and that the Holy Spirit does proceed from the Father and the Son. Not that there is any Diversity, or Inequality of Nature in that Distinction of Persons; but that as to the divine Substance or

(a) Be. Barnet. *Hist. Ref.* Vol. I. p. 218. (b) *Ibid.* p. 286. (c) *Reform. Leg. Eccles.* Lond 1640.

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“ Essence (as they speak) all among them are
“ alike, and equal.

Cap. III. *Of Christ, and the Mysteries of our Redemption.*

LET it also be believed --- “ That the Son,
“ who is the Word of the Father, in the Womb
“ of the blessed Virgin *Mary*, of the Substance
“ of her Flesh, took humane Nature; so that
“ two Natures, divine and humane, were en-
“ tirely, and perfectly, and inseparably conjoin’d
“ in a Unity of Person, of which is one *Christ*,
“ true God and true Man, &c.

Cap. v. *Of the Three Creeds.*

“ And because almost all Things which re-
“ late to the Catholic Faith, both as to the
“ *Blessed Trinity*, and as to the Mystery of our
“ Redemption, are briefly contained in the
“ *Three Creeds*, that of the *Apostles*, and of *Nice*,
“ and of *Athanasius*; therefore Receive and Em-
“ brace those three Creeds, as a certain Com-
“ pendium of our Faith; because they can
“ easily be proved by most strong Testimonies
“ of the divine and canonical Scriptures.

Under the next Title, *Of Heresies.*

Cap. v. *Of the two Natures of Christ.*

“ There are divers pernicious Errors about
“ the twofold Nature of *Christ*; of these some
“ are of the Sect of the *Arians*, who make *Christ*
“ so to be Man, that they deny him to be God;
“ others judge him so to be God, that they ac-
“ knowledge him not to be Man, &c. --- All
“ which Errors are to be corrected by the Au-
“ thority of the Scriptures, that *Christ* be taken
“ in his better Nature for eternal God, and
“ that he is indeed the equal of God the Fa-
“ ther,

“ ther, but in his humane Nature he hath a
“ Body made in Time, &c.

Cap. vi. Of the Holy Spirit.

“ As these rotten Members are to be severed
“ from the Body of the Church, who judge so
“ perversly of *Christ* the Head ; so also is their Im-
“ pudence execrable, who with *Macedonius* have
“ conspired against the *Holy Spirit*, not ac-
“ knowledging him to be God.

IN Queen *Elizabeth's* time before a Convoca-
tion could meet, a Profession of Doctrine
was order'd to be read by all Incumbents to
their People, wherein this Article of the *Trinity*
was the same as now (a). It appears not indeed
that the Church of *England* ever was *Arian*, or
Socinian; when Popery prevailed, this Doctrine
was not denied, but was transmitted down as
from the first Ages. *Tertullian* having men-
tion'd the Nations of *Gaul* and of the *Britains*,
saith : “ The Kingdom of *Christ* was advanced
“ among them, and *Christ* was solemnly wor-
“ shipped by them” (b). Surely they worshipped
no other than God alone, as they believed *Christ*
to be. The Council of *Arles*, (c) which the
British Bishops subscribed to, determin'd: “ If
“ any leave an Heresie, and return to the Church,
“ he shall be ask'd concerning the *Creed*; and if
“ it be known that he was baptiz'd in the Name
“ of the Father, and of the Son, and of the
“ Holy Ghost, Imposition of Hands only shall
“ be given him. But if he acknowledge not the
“ *Trinity*, he shall be rebaptiz'd” (d). That is, the

(a) *Bishop Barne's Hist. of Ref.* Vol. 2. Records B. 3. Num. 11. (b) *Ibid.*
contra Jud. cap. 7. An. 210. (c) *Ibid.* 314. (d) *Con. 5.* Du Pin.
Ecc. Hist. the IV Cent. p. 247.

Baptism he had shall be look'd on as null, and he shan't be admitted till he renounce his Error, and then shall be baptiz'd anew. This Canon was reinforc'd by the Council of Nice, where most probably were *British* Bishops too. They determin'd: "That those only who renounced the *Trinity* should be rebaptiz'd." (a) As to what followed afterward in the Council of *Ariminum*, where were *British* Bishops also, it can in no just Construction weaken what was settled before: because while they acted with any thing of the Freedom of a Council, and spake their own Sense, they declared for the *Confession* of Nice, and would not receive any other. (b) They made a solemn Decree to this purpose, which was sign'd by all the Bishops, and to it subjoin'd Anathematism against the Error of *Arius*, which are related at the end of St. *Hilary's Fragments*. *Ursacius* and *Valens* (who had proposed the *Sirmian Confession* that favoured *Arianism*, and refused this) were condemned by the unanimous Consent of all the Bishops. And of this they sent an Account by Deputies to the Emperour *Theodosius*, who (being an *Arian*) excused himself, by pretence of want of time, from seeing their Deputies, and order'd them to wait his Leisure. The Council upon this answer'd him, that they would never depart from what they had done, and earnestly pray'd him to permit the Bishops to return to their Churches before the Rigour of the Winter. But instead of complying with their Request, he sent Orders to his Governour, that he should not suffer any Bishop to go away, till he

(a) *Can. 19.* (b) *Du Pin's Eccl. Hist. iv. Cent. p. 262.*

had sign'd *Urfacius's* Form, which they had before rejected. At first they all testified much Constancy, but at last all were forced to comply. Which last Action of their's was protested against by all the Deputies of a Council assembled at *Nice*, a City of *Thrace* (a). And themselves when they were got free, and return'd to their respective Provinces, endeavour'd to repair their Fault, by assembling many Synods to annul what had been done at *Ariminum*, and maintain the *Nicene* Faith: particularly in *France*, *St. Hilary* assembled many Councils for re-establishing the Faith of the Council of *Nice*. In the *Fragments* of *St. Hilary* is a Letter of a Council held at *Paris*, wherein the Bishops there present acknowledg'd they had done ill to consent in the Synod of *Ariminum*, that they should speak no more of the Word *Substance*. They profess to believe that the three Persons of the *Trinity* are of the same Nature, and of the same Substance, and condemn *Urfacius* (b). The Bishops of *Italy* also did the same. And the *British* Bishops in all likelihood; (c) for after that Council of *Ariminum*, (d) *Athanasius* takes Notice of the *British* Churches adhering to the *Nicene* Faith; and (e) *St. Jerom* and (f) *St. Chrysostom* mention their agreeing with other Churches in the Christian Faith; which is a sufficient Argument to clear them from the Charge of *Acianism*, which no otherways lay on them, than as they had Bishops at the Council of *Ariminum*. (g) See

(a) *D. P. n. l. i. d. p. 266* (b) *Id. ibid.* (c) *B. J. n. S. l. l. i. d. p. 216* (d) *Id. ibid.* (e) *Id. ibid.* (f) *Id. ibid.* (g) *Id. ibid.*

also the Council of *Rome* under *Damasus*, which confirms the Faith of *Nice*, excommunicates those that believe not that the Father, Son, and Holy Spirit are one and the same Divinity, and one and the same Substance; and observes, that the Council of *Ariminum* could not prejudice the Decisions of the Council of *Nice*, because those who made the *Creed* of *Ariminum* protested afterwards against what they had done.

THIS Article of the *Trinity* hath been no Point of Difference between the *Church of England* and the Chief Bodies of *Dissenting Protestants* in the Nation. *Ann.* 1643, the Two Houses of Parliament sent 19 of the *Church of England's* Articles to the *Assembly of Divines* at *Westminster*, to clear and vindicate them (a). Fifteen of these they revised and returned, some with no Alteration, others with very little. The First, *Of Faith in the Holy Trinity*, they sent back in the same Words, but with Texts of Scripture added for Proof of the Doctrine: and the Second, *Of the Word, or Son of God, which was made very Man*, all the same; only a Clause added, *Of the Sufferings of Christ in his Soul for our sakes*: the Fifth, *Of the Holy Ghost*: and the Eighth, *Of the three Creeds*, altogether the same; only the Order of the Words in the Fifth a little changed. When they were afterwards with more Liberty ordered to draw up a *Confession of Faith* for the Three Kingdoms, there was in it a perfect Agreement with the *Church of England* in this, as well as in other Doctrines. And in these Things the *Congregational Divines* were concurring. These last in their own *Declaration of their Faith*, agreed on at the *Savoy*, Oct. 12. 1658.

(a) See the *Account and Articles* printed Lond. 1643.

use the same Words with the *Westminster Assembly* in this Point. And those of the *Baptist Persuasion* likewise, in their *Confession*, agreed on by the Ministers and Messengers of above an hundred of their Congregations, and printed *Ann.* 1682, and a third Edition *Ann.* 1699, (a) agree in Substance, and very near in Expression. Only these two, the *Congregational Divines* and the *Baptists*, close this Article in their *Confessions* with this Clause added, viz. "Which Doctrine of the *Trinity* is the Foundation of all our Communion with God, and comfortable Dependence on him.

These *Confessions* of the *Three Denominations* (as they are now called) viz. the *Presbyterian*, and *Congregational*, and *Baptist* are as followeth, viz.

THE PRESBYTERIAN and CONGREGATIONAL CONFESSION.

Cap. ii. Of God, and of the Holy Trinity.

"There is but one living and true God, who is infinite in Being and Perfection, a most pure Spirit, invisible, without Body, Parts, or Passions, immutable, immense, eternal, incomprehensible, almighty, &c.

"In the Unity of the Godhead there be three Persons of one Substance, Power, and Eternity, God the Father, God the Son, and God the Holy Ghost. The Father is of none, neither begotten, nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son. Which Doctrine of the Trinity is the Foundation of all our Communion with God, and comfortable Dependence upon him." (b)

(a) Which is here cited for (b) The last Words in Italics are in the original Confessions, and are not in the present.

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Cap. viii. *Of Christ the Mediator.*

“ The Son of God, the Second Person in the
 “ *Trinity*, being very and eternal God, of one
 “ Substance, and equal with the Father, did,
 “ when the Fulness of Time was come, take up-
 “ on him Man's Nature, with all the essential
 “ Properties, and common Infirmities thereof,
 “ yet without Sin; being conceiv'd by the Pow-
 “ er of the Holy Ghost, in the Womb of the
 “ Virgin *Mary*, of her Substance; so that two
 “ whole, perfect, and distinct Natures, the God-
 “ head and the Manhood, were inseparably joined
 “ together in one Person, without Conversion,
 “ Composition, or Confusion. Which Person is
 “ very God and very Man, yet one *Christ*, the
 “ only Mediator between God and Man.

THE BAPTIST CONFESSION.

Cap. ii. *Of God, and the Holy Trinity.*

“ The Lord our God is but *one* only living and
 “ true *God*, whose Subsistence is in and of himself,
 “ infinite in Being and Perfection, whose Essence
 “ cannot be comprehended by any but himself;
 “ a most pure Spirit, invisible, without Body,
 “ Parts, or Passions; who only hath Immortality,
 “ dwelling in the Light which no Man can ap-
 “ proach unto; who is immutable, immense, e-
 “ ternal, incomprehensible, almighty, every way
 “ infinite &c.

“ In this divine and infinite being there are
 “ three Subsistences, the *Father*, the *Word* (or
 “ Son) and *Holy Spirit*, of one Substance, Pow-
 “ er, and Eternity. Each having the whole
 “ divine Essence, yet the Essence undivided.
 “ The Father is of none, neither begotten, nor
 “ proceeding; the Son is eternally begotten of the
 “ Father; the Holy Spirit proceedeth from the
 “ Father

“ Father and the Son: all infinite, without be-
 “ ginning, therefore but one God; who is not
 “ to be divided in Nature and Being, but dis-
 “ tinguished by several peculiar relative Proper-
 “ ties, and personal Relations. *Which Doctrine*
 “ *of the Trinity is the Foundation of all our Commu-*
 “ *nion with God, and comfortable Dependence on him.*

Cap. VIII. *Of Christ the Mediator.*

“ The Son of God, the second Person in the
 “ Holy Trinity, being very and eternal God, the
 “ Brightness of his Father's Glory, of one Sub-
 “ stance, and equal with him, who made the
 “ World, who upholdeth and governeth all things
 “ he hath made, did, when the Fulness of time
 “ was come, take upon him Man's Nature, with
 “ all the essential Properties and common Infir-
 “ mities thereof, yet without Sin, being conceiv'd
 “ by the Holy Spirit, in the Womb of the Vir-
 “ gin Mary, the Holy Spirit coming down upon
 “ her, and the Power of the Most High over-
 “ shadowing her; and so was made of a Woman,
 “ of the Tribe of Judah, of the Seed of Abraham
 “ and David, according to the Scriptures; so that
 “ two whole, perfect, and distinct Natures were
 “ inseparably join'd together in one Person, with-
 “ out Conversion, Composition, or Confusion.
 “ Which Person is very God and very Man, yet
 “ one Christ, the only Mediator between God
 “ and Man.

To these *Confessions* are annexed proper scrip-
 ture Proofs, for which whoever would be inform'd
 of them may consult the Prints.

SOME things it may not be amiss to take No-
 tice of out of the *Preface* to the *Congregational*
Confession. They say: “ Confession of Faith, when
 “ justly call'd for, is a Duty coming under the
 “ first

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“ first Commandment. ----- When made by a
 “ Company jointly to that End, the Use is, that
 “ under the same Form of Words they express
 “ the Unity of their Faith, that speaking the
 “ same Things they may shew themselves per-
 “ fectly join'd in the same Mind, and in the same
 “ Judgment, 1 *Cor.* i. 10. Such common Con-
 “ fessions of the Orthodox Faith ought to be en-
 “ tertained by those that love the Truth as 'tis
 “ in *Jesus*, with answerable rejoicing, *Acts.* i. 5.
 “ especially when delivered in the same Substance,
 “ and Words for the most Part, that other
 “ Churches and Assemblies, reputed the most
 “ Orthodox, have done before them. In such
 “ Correspondency, all may see that Accomplish-
 “ ed, which the Apostle prayed for, *Rom.* xv. 6,
 “ 8, 9. That converted *Jew* and *Gentile* might
 “ glorify God with one Mind, and with one
 “ Mouth ; and as the Soundness of the Matter,
 “ so the Freeness of the Spirits of the Confessors
 “ contributes to the Beauty of it. As in Prayer,
 “ so in Confessions, if two or three met do agree,
 “ it renders both to either the more acceptable.
 “ This Confession, *they say*, was made at a Time
 “ when every Truth almost, even the greatest as
 “ well as the least, had been call'd to the Bar and
 “ impleaded, under the Pretext that all should
 “ not be bound up to the Traditions of former
 “ Times, nor take Religion upon Trust. Whence
 “ many sound Professors were put on a new Search
 “ into the Truths they had taken for granted,
 “ and lived on the Comfort of, that they might
 “ be able to convince others, and establish their
 “ own Hearts against that Darkness and Unbelief
 “ that is ready to close with Error, or to doubt of
 “ the Truth when Error is speciously presented.

And

“ And they counted it the Advantage and Honour of the Saints and Ministers, that examining and learning over anew doctrinal Truths, both out of the Scriptures, and with a fresh Taste of them in their own Hearts, they might after trying all Things hold fast that which is good. Tried Faith is as an Anchor, sure and steadfast. They assert and plead for mutual Forbearance in extra-fundamental Things; but keeping to, and holding fast the necessary Foundations of Faith and Holiness.

SEVERAL Things to like Purpose are also in the *Preface to the Baptist Confession*. They say: “ They chose the Order and Method of the *Assembly’s* and the *Congregational Confession*, and to make use of the very same Words with both in these Articles, wherein their Faith and Doctrine is the same with theirs, abundantly to manifest their Consent with both in all the fundamental Articles of the Christian Religion; as also with many others, whose Orthodox *Confessions* have been publish’d unto the World, on Behalf of the Protestants in divers Nations and Cities: as also to convince all, *say they*, that we have no Itch to clog Religion with new Words, but readily acquiesce in that Form of sound Words, which hath been in consent with the Holy Scriptures used by others before us: thereby declaring before God, Angels, and Men our hearty Agreement with them in that wholesome *Protestant Doctrine*, which with so clear Evidence of Scriptures they have asserted.

AND thus of the *English Confessions* more largely represented, for Readers obvious at this Day.

The

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The SCOTCH CONFESSION of Faith, first published *Ann.* 1568. subscribed by the King, and Nobles, and States of the Kingdom in Parliament, *Ann.* 1580.

1. Artic. Of God.

“ WE confess and acknowledge *one* only God,
 “ to whom alone we ought to cleave, whom
 “ only we must serve and worship, and in
 “ whom only we must put our trust, who is eter-
 “ nal, &c. one in Essence, and yet distinguished
 “ into three Persons, *Father, Son, and Holy Spi-*
 “ *rit*, by whom we confess all things in Heaven
 “ and Earth were made, *Deut.* vi. 4. *Is.* xlv. 6.
 “ *Deut.* iv. 34. *Matth.* xxviii. 19.

VI. Artic. Of the Incarnation of Christ.

“ WHEN the Fulness of Time was come,
 “ God sent forth his Son into the World, his e-
 “ ternal Wisdom, who assumed humane Nature
 “ of the Substance of a Woman, *viz.* of the
 “ Virgin, and that by the Operation of the
 “ Holy Spirit; and so was born that righteous
 “ Seed of *David*, the Angel of the Council of
 “ God, the very promised *Messiah*, whom we
 “ acknowledge and Confess to be *Emmanuel*,
 “ true God, and true Man, two Natures uni-
 “ ted and conjoined into one Person. By which
 “ Confession of ours we condemn the damnable
 “ and pestilent Heresies of *Arius, Marcion,*
 “ *Eutyches, Nestorius*, and others; who either
 “ have denied his eternal Deity, or the Truth of
 “ his humane Nature; or who confounded, or
 “ divided them, *Gal.* iv. 4. *Luke* i. 6.

THE *Scotch* Commissioners sitting in the As-
 sembly at *Westminster*, and that Nation and
 Church having received the *Assembly's Confession*,
 no more need be said here.

The

THE BELGIC CONFESSION,
written first in *French*, Ann. 1561. confirmed in
a Synod of the *Belgic Churches*, Ann. 1579.

I. *Artic.* "WE all with the Heart believe,
" and with the Mouth confess, that there is
" one only simple and spiritual Essence, which we
" call *God*; and that he is eternal, incomprehen-
" sible, invisible, immutable, infinite, &c.

VIII. *Artic.* "WE believe in *this* one God,
" who is one only Essence, in which are three
" Persons, truly and really distinguished from all
" Eternity by incommunicable Properties, viz.
" *Father, Son, and Holy Spirit*. The Father is
" the Cause, Origin, and Beginning of all things
" visible and invisible; the Son is the Word,
" Wisdom, and Image of the Father; the Holy
" Spirit the eternal Virtue, and Power, pro-
" ceeding from the Father and the Son. Never-
" theless this Distinction doth not make God to
" be divided into three, seeing the Scripture
" teacheth us that the Father, Son, and Holy
" Spirit have each an Hypostasis, or *Subsistence*,
" distinguished by it's own Properties; yet so as
" that these three Persons are but that one only
" God. Therefore it is manifest that the Fa-
" ther is not the Son, nor the Son the Father,
" and likewise that the Holy Spirit is neither the
" Father, nor the Son. And in the mean time
" these Persons so distinguished are not divided,
" nor confounded, nor mixed among themselves;
" for the Father did not assume Flesh, as neither
" the Holy Spirit, but the Son only; the Father
" never was without the Son, nor without his
" Holy Spirit; because these three are equal in
" one and the same Essence and Eternity: here
" is nothing former or later, seeing all three are
N " one,

“ one, both in Truth and Power, and in
 “ Goodness and Mercy.

IX. *Artic.* “ We know all these things as well
 “ by the Testimonies of the sacred Scriptures,
 “ as by the Effects of the Persons themselves,
 “ those especially which we perceive in ourselves.
 “ Testimonies of sacred Scripture, which teach
 “ us to believe this *Holy Trinity*, are extant in
 “ many places of the Old Testament, which are
 “ not so much to be numbred, as to be selected
 “ and weighed, *Gen.* i. 26. 27. *ch.* iii. 22.
 “ --- But what is a little more obscure in the
 “ Old Testament, that is very clear in the New,
 “ *Matth.* iii. 16, 17. *ch.* xlviii. 19, 20. *Luke* i.
 “ 35. *2 Cor.* xiii. 14. *1 John* v. 7. By all
 “ which places we are fully taught, there are
 “ three Persons in the one Essence of God. ‘Tho’
 “ this Doctrine far exceed all reach of humane
 “ Understanding, nevertheless we now believe it
 “ from the Word of God, and expect the perfect
 “ Knowledge and Fruition of him in Heaven. And
 “ we may moreover observe the singular Offices
 “ and Effects of these three Persons toward us.
 “ The Father is called our Creator by his Power,
 “ the Son is our Saviour and Redeemer by his
 “ Blood, and the Holy Spirit our Sanctifier by
 “ his dwelling in our Hearts. And this Doctrine
 “ of the *Holy Trinity* hath always been asserted
 “ and preserved in the true Church, down from
 “ the Age of the Apostles unto this very day,
 “ against Jews, Mahometans, and some false
 “ Christians, Heretics, viz. *Marcion, Manes,*
 “ *Praxeas, Sabellius, Sampsatenus, Arius*, and others
 “ such like, who were rightly and deservedly
 “ condemned by the Orthodox Fathers. There-
 “ fore in this matter we willingly receive those

“ *Three*

“ *Three Creeds, the Apostolic, Nicene, and Atha-*
 “ *nasian, and those things that have been esta-*
 “ *blished by the ancient Fathers according to*
 “ *the sense of those Creeds.*

x. *Art.* “ We believe that *J. s. Christ*, as to
 “ his divine Nature, is the only begotten Son of
 “ God, begotten from all Eternity, not made or
 “ created, but of the same Essence with the
 “ Father, coeternal, the express Image of his
 “ Father’s Person, and Brightness of his Glory,
 “ in all things equal to him; who is the Son of
 “ God, not from that time only when he took
 “ our Nature, but from all Eternity, as these
 “ following Testimonies compared with one an-
 “ other teach us. *Moses* saith, *God created the*
 “ *World*; but *St John*, that *all things were made*
 “ *by the Word*, whom he calls *God*. And the
 “ *Apostle* saith, *God made the World by his*
 “ *Son*, and *God created all things by Jesus Christ*;
 “ therefore it necessarily follows, that he who
 “ is called *God*, the *Word*, the *Son*, and *Jesus*
 “ *Christ* was then existing, when all things were
 “ created by him. And therefore the Prophet
 “ *Micah* saith, *His goings forth have been from of*
 “ *old, from the Days of Eternity*; and the *Apostle*,
 “ *He is without beginning of Days*, and without
 “ *End of Life*. Therefore he is that true, eter-
 “ nal, and almighty God, whom we call upon,
 “ adore, and worship.

xi. *Art.* “ We further believe and confess, that the
 “ Holy Spirit from Eternity proceedeth from the
 “ Father and the Son; therefore that he is not
 “ made, nor created, nor yet begotten, but only
 “ proceeding from both: who is in order the third
 “ Person in the Trinity, of the same Essence,
 “ Majesty, and Glory with the Father and the

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“ Son, and so true and eternal God, as the sacred Scripture teacheth us.

xix. *Art.* “ We believe that the Person of the
 “ Son was inseparably united and conjoined with
 “ the human Nature; so that there were not two
 “ Sons of God, nor two Persons, but two Natures
 “ united into one Person: both which retain their
 “ own distinct Properties in such manner, that
 “ as the divine Nature always remains uncre-
 “ ated, without Beginning of Days and End of
 “ Life, filling Heaven and Earth; so the human
 “ Nature lost not it's own Properties, but re-
 “ main'd a Creature ---- Wherefore we confess
 “ him [*viz. Christ*] to be true God and true
 “ Man: true God, that he might overcome
 “ Death by his own Power; and true Man, that
 “ as to his weak Flesh he might die for us. (d)

The POLISH CONFESSION,
 with one consent exhibited and declared in a
 Synod held at Czingrad on the *Theysse*, and
 printed at *Debrezin*, Ann. 1570.

Of the one and only God.

“ We truly and sincerely confess, according to
 “ the Holy Scriptures, that the true *God is one*,
 “ and alone the Author and Preserver of all things;
 “ who hath manifested himself so, that he is *Fa-*
 “ *ther, Son, and Holy Spirit.*

Of the Trinity of the one Jehovah.

“ This one and only God we believe to be

(d) This *Confession* was read over and examined in the famous Synod of *Dort*, Ann. 1619. And the *Acts* of that Synod testify, that the Doctrine contain'd therein was approved by the unanimous Judgment of all, both in the foreign and provincial Divines, as Orthodox, and agreeing with the Word of God.

There were present at that Synod the best and most Learned Men from *Great Britain*, from the *Electors Palatine's* Dominions, and those of the *Landgrave of Hesse*, from the four Republics of *Helveta*, from the Republic and Church of *Geneva*, of *Bremen*, and of *London*, beside those of the *United Provinces*. How great Numbers may be seen in the *Actis Synodali no 36222s Dordrechtana*. Dordrecht, Ann. 1620.

“ three

“ three Witnesses in Heaven, the *Father, Son,*
 “ and *Holy Spirit*; who tho’ they are three in
 “ their subsisting Properties, and dispensatory
 “ Offices; yet these three are also one, as the
 “ Apostle testifies, 1 *John* v. 7.

Of the Eternal Father.

“ From the Word of God, we call the Father
 “ God; and *Jehovah*; having Life in himself,
 “ existing from none, and without all Beginning,
 “ who of his own *Hypostasis, or Person*, without
 “ all Beginning, or Change, from Eternity begat
 “ his only begotten Son, as the Character and
 “ Brightness of his Glory, by whom from Eter-
 “ nity he foreknew and ordered, and in the be-
 “ gining created, and preserves all things, and
 “ justifying his Elect saves them, but condemns
 “ the Wicked.

Of the Son of God.

“ We believe that *Christ* is according to the
 “ Flesh the Son of *David*, in all things like un-
 “ to his Brethren, Sin excepted. This same *Christ*,
 “ as to the λόγος, or *Word*, we believe and confess,
 “ is the Son of God, the only begotten of the
 “ Father, God, and *Jehovah*, equal to the Fa-
 “ ther; and that he is from the Beginning begot-
 “ ten before all his Works. Who *when he was*
 “ *in the Form of God, equally with the Father, hum-*
 “ *bled himself, and took on him the Form of a Ser-*
 “ *vant*: so by the Virtue and Power of the Eter-
 “ nal Spirit, in the Flesh which he had taken, he
 “ paid the whole Ransom, or equivalent Price;
 “ because it pleased the Father that in him the
 “ whole Fullness of the Godhead should bodily, or
 “ truly dwell, that so all things might be restor-
 “ ed by him. *Eph. i. Col. ii. 2. 2 Cor. 5.* Tho’
 “ to this *Christ*, according to the Flesh, a Beginning
 “ and

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“ and Nativity be ascribed, as to a true Man,
 “ in all things like his Brethren, Sin excepted ;
 “ yet as the only begotten of the Father, sub-
 “ sisting in the Form of God, so having Life in
 “ himself, as the Father, he is without all Be-
 “ ginning and Change of time ; because he is *Jehovah*, coming forth from *Jehovah*, and sent
 “ out from the days of Eternity, by a mystical
 “ and ineffable Generation the only begotten of
 “ the Father. *Muth.* i. 3. *Luke* i. 2, 7. *Rom.* i.
 “ 6, 9. *Heb.* iii. 8, 9. *John* i. 3, 8, 10. *Phil.*
 “ ii. *Mica.* v. *Zach.* ii. 3, 10. *Pro.* viii. *Psal.* ii.

Of the Holy Spirit.

“ We also believe and confess, that the *Holy Spirit*,
 “ proceeding from the Father, and from the Son,
 “ sent out into the Hearts of Believers, is the
 “ Lord *Jehovah*, as the Holy Spirit calls him-
 “ self in *Ezekiel* ii. 3, 6, 10. to whom all
 “ Praises proper to the one only God are given,
 “ even as to the Father and the Son, viz. He is
 “ called *Jehovah*, Lord God, *Psal.* xcv. *Heb.* iii.
 “ God the Lord, that searches the Hearts, and trieth
 “ the Reins, God almighty, the Creator, Preserver
 “ Regenerator, and Sanctifier, *Isa.* vi. 1. *1 Cor.*
 “ i. 2, 3. He is the Author and Giver of all the
 “ Gifts of God, *1 Cor.* xii. *Gal.* v. 6. *Eph.* v. 6.
 “ The Fruits of the Holy Spirit are Faith, Hope,
 “ Charity, *Rom.* iii. 4. 6. *Gal.* iii. 4. He in
 “ the Prophets foretold Things to come,
 “ he chose, and sent out, Apostles by
 “ his Authority, *Acts* xiii. These three, Fa-
 “ ther, Word, and Spirit, because they are
 “ one in essential and eternal Deity (a), Will,
 “ Counsel, and Works, they are also one in
 “ Worship : for as God the Father cannot elect,
 “ create, or sanctify without his Son and Ho-

(a) *Unum sunt in Jehovah & in eterna Deitate, &c.*

“ ly Spirit ; so the Father without the Son and
 “ Holy Spirit, God, the Lord, cannot be wor-
 “ shipped.

Of Eternity.

“ ETERNAL is taken many Ways in respect
 “ of God, as often as it is ascribed to God the
 “ Father, Son, and Holy Spirit, it signifies Perpe-
 “ tuity, without Beginning, and End, and Change.
 “ *Thou Lord inhabitest Eternity. Thou Lord God*
 “ *art for ever, Isai. ix. and chap. v.*

Of the Mediator.

“ We confess this whole *Christ*, the Son of God
 “ and Man, according to both Natures is the
 “ true *Melchizedec*, High Priest, King, Media-
 “ tor, Saviour, and Redeemer for these Causes :
 “ (1) For tempering of Justice and Mercy, that
 “ by dying in the Flesh, thro’ the Virtue and Effi-
 “ cacy of the Eternal Spirit, he might satisfy in-
 “ finite Justice and the Law, condemning for Sin;
 “ and that also the Mercy of God quickening the
 “ Elect, by the almighty Power of the *Word*, and
 “ only begotten Son of God, according to the eter-
 “ nal Election in *Christ* made from Everlasting,
 “ might be well pleased. (2) For the Ransom,
 “ or equivalent Price, *i. e.* that the Mediator
 “ might fully pay the Price of Salvation for the
 “ Elect : *viz. this*, that he might die in the Flesh
 “ for the Sins of Men, and that he might destroy
 “ Sin, Death, the Devil, Hell, and the Curse of
 “ the Law ; but might repair the lost Image of
 “ God, Life, Righteousness, and the Wisdom
 “ of God, and might enliven and restore all Things
 “ by the Efficacy and Power of his Deity, *Rom.*
 “ *iii. 4, 8. 2. Cor. iii. 3, 5. Col. i. 2. Eph. i. 3.* (3)
 “ Because literally the Mediator is called the

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“ *ly begotten Son of God, immortal, i. e. true God ;*
 “ *eternal Life, i. e. immortal Jehovah ; eternal*
 “ *God, to be greatly praised for ever, the great God,*
 “ *who saves by his Power and Efficacy. 1 Cor. i,*
 “ *3. Col. i. Heb. i. 7, 8, 9. Zech. i. 3, 10, 13, 14.*
 “ *Hos. i. 2, 3, 12. The same Mediator between God*
 “ *and Men is called the Man Christ Jesus. They*
 “ *are therefore the Destroyers of the Glory of God,*
 “ *and of the Truth and Righteousness of the De-*
 “ *ity, they are the Enemies of Peace among Men,*
 “ *who deny Christ the Mediator, i. e. the Son of*
 “ *God, the only begotten of the Father, and true*
 “ *Man ; for it is impossible that the Glory of God*
 “ *in the Heavens can be perfected, the Law and*
 “ *Gospel fulfilled, and the Salvation and Happi-*
 “ *ness of the Elect accomplish'd, without the Son*
 “ *of God, true God and Man, and truly Man.*
 “ *Rom. i. 3. Col. i. 2. Eph. i. 3.*

THERE follows after this *Confession* the *Consent* of the Reform'd Churches of greater and lesser *Poland*, with some Ministers their Brethren, about the *Mediator*, made in the general Synod at *Sendo-mir*, April 1. 1570. The Article agreed is this, *viz.*

“ WE believe that *Jesus Christ* is the Mediator
 “ between God and Man, so as that we deny not,
 “ but constantly affirm, that the whole Force and
 “ Efficacy of his Mediation, perform'd in the hu-
 “ man Nature, did proceed from the Divinity
 “ of the same Son incarnate, not of the Father
 “ incarnate, nor of the Holy Spirit incarnate.”

The

The CONFESSION of the FOUR CITIES, viz. of *Strasburg, Constance, Mummigen and Lindau.*

Cap. II. *Of the sacred Trinity, and the Mystery of Christ Incarnate.*

“ Agreeable with the Scripture are those
“ Things, which the Church of *Christ* hath hitherto believed concerning the *Holy Trinity*,
“ viz. that *Father, Son, and Holy Spirit* are one
“ God in Substance, nor have any difference
“ but that of Persons; and that our Saviour
“ *Jesus Christ*, the same true God, was also made
“ Man, the Natures indeed unmixed, but so
“ united in the same Person, that they shall never
“ be separated to all Eternity --- We acknowledge him [viz. *Christ*] to be present with his
“ Church to the End of time; that he restores,
“ sanctifies, and, as his only beloved Spouse, adorns
“ it with all Manner of beautifying Virtues. In
“ these things, because we vary nothing from the
“ Fathers, nothing from the common Consent of
“ Christians, we think this may be enough to have
“ testified our Faith in this Manner.

This *Confession*, written in *German and Latin*, Anno 1530. was exhibited to the Emperour *Charles V.* by the Deputies of those four Cities in the Diet of *Ausburgh*, the same wherein the *Ausburgh Confession* was presented.

The AUSBURGH CONFESSION, exhibited to *Charles v.* in the Diet held there, Anno 1530. was written in the time of that Diet by *Philip Melancthon*. It was revised, and again exhibited to the Emperour *Ferdinand* in the Diet of the Empire, Anno 1558. and Anno 1561. The Edition here followed is that printed at *Wittenberg*, Ann. 1540.

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1 *Art.* " The Churches with us with great
 " Consent teach, that the Decree of the Council
 " of *Nice* concerning the Unity of the Divine
 " Essence, and of three Persons, is true, and with-
 " out any doubting to be believed, viz. That
 " there is *one* divine Essence, which is both
 " called, and is *God*, eternal, incorporeal, that
 " can't be divided into Parts, &c.— And yet
 " there are three Persons of the same Essence, and
 " Power, and coeternal, *Father*, *Son*, and *Holy*
 " *Spirit*. And the Word *Person* they use at
 " Signification, wherein ecclesiastical Writers in
 " this Cause have receiv'd it, that it signifies not
 " a *Part*, or *Quality* in another, but *what properly*
 " *subsists*.

They condemn all Heresies risen against this
 " Article, as of the *Manichees*, *Valentinians*, *Ma-
 " nians*, *Eunomians*, *Mahometans*, and all like the e.
 " They condemn also the *Samosatenians*, old and
 " new, who when they contend that there is but
 " one Person only, craftily and impiously cavil
 " concerning the Word, and the Holy Spirit,
 " that they are not distinct Persons; but that the
 " *Word* signifies a *vocal Word*; and *Spirit*, a *creat-
 " ed Motion* in all Things.

III. *Artic.* " They also teach that the Word, i.
 " e. the Son of God, assumed the human Na-
 " ture in the Womb of the blessed Virgin *Mary*,
 " that two Natures, divine and human, insepa-
 " rably joined in a Unity of Person, might be
 " one Christ --- truly God and truly Man, born
 " of the Virgin *Mary*, who truly suffer'd and
 " was crucified, &c. that he might reconcile the
 " Father to us, and might be a Sacrifice not only
 " for original Sin, but also for all the actual Sins
 " of Men, &c. according to the *Apostles Creed*.

xxi. *Art.* " Invocation is an Honour to be given only to God almighty, viz. to the eternal Father, and to his Son and our Saviour *Jesus Christ*, and to the Holy Spirit (a). *

FOR expounding this *Confession*, written on a sudden, as *Melanchthon* who writ it witnesses himself in his *ApoLOGY*, the following *Confessions* (saith the Compiler of this *Harmony*) are annexed thereunto.

THE SAXON CONFESSION was written *Ann.* 1551. in the Syrod at *Wittenberg*, where the Pastors of the *Saxon* and *Misnian* Churches, and Doctors of their Universities met together, who all subscribed it as the *Ausburgh Confession* repeated, to be proposed, and which was proposed, to the Council of *Trent*. The most illustrious *Brandenburgh* Princes, and the most noble Counts of *Minfeldt*, and Ministers of *Strasburgh*, and Doctors of the Churches of *Pomerania*, by Writings annexed to the *Confession* approved it; and the same was approved by other Churches, and it was commended by the *Polish* Churches in their Agreement, or *Pacification*. The *Confession* follows.

Art. Of Doctrine.

" We affirm openly before God and the universal Church, in Heaven and in Earth, that we embrace with a true faith all the Writings of the Prophets and Apostles, and in that genuine Sense, which is express'd in the *Creds* of

(.) This *Ausburgh Confession* was exhibited to his Imperial Majesty by *John Duke* and *Elect* of *Saxony*, *George Marquess* of *Brandenburgh*, *Ernest Duke* of *Lunenburgh*, *Philip Landgrave* of *Hesse*, *John Frederick Duke* of *Saxony*, *Francis Duke* of *Lunenburgh*, *Alting Prince* of *Anhalt*, the Senate and Magistrate of *Nuremberg*, and the Senate of *Peutlingen*.

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“ the *Apostles*, of *Nice*, and of *Athanasius*, and these
 “ *Creeds* themselves, and their genuine Meaning,
 “ without Corruptions, we have always stedfast-
 “ ly embraced, and by God’s Help shall ever
 “ embrace. ——— And we constantly condemn all
 “ Errors repugnant to these *Creeds*, as are the
 “ monstrous Opinions of *Heathens*, *Jews*, *Maho-*
 “ *metans*, *Marcionites*, *Manichees*, *Samosatenians*,
 “ *Arians*, *Pneumatichians*, and others con-
 “ demned by the true Judgment of the Church.
 “ ——— Seeing the *divine Essence* is but one, the
 “ eternal *Father*, the coeternal *Son*, the Image of
 “ the Father; and the coeternal *Hol. Spirit*, pro-
 “ ceeding from the Father and the Son; of im-
 “ mense Wisdom, Power Goodness, &c. ———
 “ We condemn the Errors of *Marcion*, and the
 “ *Manichees*, and the like, that agree not with
 “ the Sense of the Church of God in this whole
 “ question.

Art. Of praying to Saints departed.

“ In *Isai. chap. XLII.* it is written: *I am*
 “ *the Lord, that is my name. My glory I will not*
 “ *give to another.* Invocation is the most pro-
 “ per Glory of God, as *Matth. iv. Thou shalt*
 “ *worship the Lord thy God, and him only shalt*
 “ *thou serve.* And it is the eternal and unchange-
 “ able Commandment, *Thou shalt have no other*
 “ *Gds before me: no strange Gods.* There-
 “ fore it is necessary to keep the Doctrine of In-
 “ vocation most pure in the Church; for cor-
 “ rupting of which the Devil hath various Ways
 “ down from the beginning been scattering his
 “ Seed, and will scatter it still.—There is no-
 “ thing of greater power, no more efficacious
 “ consolation than right Prayer. It must
 “ not be as the *Heathens*, of whom our
 “ Lord

“ Lord saith : *Ye worship you know not what.*
“ He will have his Church consider what they
“ worship. We know what we worship, *John*
“ *iv. 22.* This reproof contains these three
“ plain Arguments. (1) To attribute Omni-
“ potency to a Creature is impiety ; but to pray
“ to a Creature, is to attribute to it Omnipot-
“ tency ; because it is a Confession that he sees
“ all Hearts, and discerns true Groanings from
“ Counterfeit : these things are only to be ascrib-
“ ed to the eternal Father, and to his Son *Jesus*
“ *Christ* our Lord, and to the Holy Spirit ---- *In*
“ *Praying to a Creature* you depart from God, and
“ consider not what you call upon. *Luther* saith of-
“ ten, 'Tis an illustrious Testimony in the Old
“ Testament of the Divinity of the *Messiah*, in
“ that it affirms he is pray'd to. (2) Invocation,
“ or Prayer, without Faith is in vain, and no
“ worship is to be brought into the Church with-
“ out a divine Command ; but there is no Sen-
“ tence that shews Prayer made to Men is pleas-
“ ing to God, or of any avail. (3) 'Tis ex-
“ pressly written : *There is one Mediator between*
“ *God and Man, the Man Christ Jesus.* Upon
“ him we must look in all our Prayers, and know
“ the Doctrine of the Gospel concerning him,
“ that none can come to God, but by Faith in
“ this Mediator : who both intercedes for us,
“ as himself saith, *None cometh to the Father, but*
“ *by the Son* ; and bids us fly to himself, saying,
“ *Come to me ye that labour, and are heavy laden,*
“ *and I will give you rest.* And the Manner of
“ Prayer he teaches, when he saith : *Whatsoever*
“ *you shall ask the Father in my Name, he will give*
“ *it you.* Only this high Priest enters into the
“ Holy of Holies *i. e.* into the secret Councils
“ of

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“ of the Deity, and sees into the Breast of the
 “ eternal Father, and intercedes for us, and car-
 “ ries our Griefs, and Groans, and Prayers to
 “ him, and searcheth our Hearts.---Prayer is made
 “ to God, who hath manifested himself, viz.
 “ to the eternal Father, to his Son our Lord
 “ *Jesus Christ*, and to the Holy Spirit ; that he
 “ would receive, and hear, and save, for the
 “ Son's Sake. And 'tis expressly made to the Son,
 “ as *2 Thes. ii. 16, 17.* *Our Lord Jesus Christ*
 “ *himself, and God even our Father, which hath*
 “ *loved us, and given us everlasting Consolation, and*
 “ *good Hope thro' Grace, comfort your Hearts, and*
 “ *establiſh you in every good Word and Work.* And
 “ in *Gen. xlviii. 15, 18.* *Jacob* names God, and
 “ the Mediation of his Son, when he saith :
 “ *God before whom my Fathers Abraham and Isaac*
 “ *did walk, the God which fed me all my Life long*
 “ *to this Day, the Angel which redeemed me,*
 “ *bleſs the Lads.* Therefore we use these Forms :
 “ *I call upon thee, almighty God, eternal Father of*
 “ *our Lord Jesus Christ, together with thy Son Jesus*
 “ *Christ our Lord, and thy Holy Spirit. I call upon*
 “ *thee, Jesus Christ, thou Son of God, who waſt cru-*
 “ *cified for us, and raised again, have mercy upon me,*
 “ *intercede for me with thy Father, and ſanctify me by*
 “ *thy Holy Spirit.* In these Forms we know what
 “ we speak to: and since there are Testimonies
 “ in the Word of God, which shew that such
 “ Prayer pleases God, and he hears it, such Pray-
 “ er may be offer'd up in Faith (a).

(a) In the *Preface* to this *Confession* they say : “ It is the Duty of such as are
 “ a k'd to make known their *Doctrines* : especially when the Churches
 “ are accused or spreading, or receiving false Opinions, and rashly thro'
 “ Ambition, or Hatred, or any evil Affection, depart from the Com-
 “ mon Sense, to repeat often the true Explication of the Doctrine is plea-

The WIRTEMBURG CONFESSION was propos'd to the same Council of *Trent*, *Ann.* 1552. by the Deputies of the most Illustrious *Christopher* Duke of *Wirtemberg*, as its excellent *Preface* shews. The *Confession* itself is thus.

Of God, and of three Persons in one Deity.

“ WE believe and confes that there is only
“ *one* true, eternal, immense *God*, almighty,
“ Creator of all Things visible and invisible;
“ and in this one and eternal *Deity* there are
“ three *Properties*, or *Persons* subsisting of them-
“ selves, *Father*, *Son*, and *Holy Spirit*, as the
“ *Scriptures* of the *Prophets* and *Apostles* teach;
“ and the three *Creeeds*, the *Apostolic*, and *Nicene*,
“ and *Athanasian* explain.

Of the Son of God.

“ WE believe and confes that the *Son* of
“ *God*, our Lord *Jesus Christ*, begotten from
“ *Eternity* of his *Father*, is true and eternal
“ *God*, consubstantial with his *Father*, and in
“ the fulness of *Time* was made *Man* to expi-
“ ate *Sin*, and procure the *Salvation* of *Man*-
“ kind; that *Jesus Christ*, true *God* and true
“ *Man*, might be one *Person* only, and in one
“ *Person* there might be two *Natures*, not one
“ alone, as the holy *Fathers* explained it by
“ *Testimonies* of sacred *Scripture* in the Coun-
“ cil of *Nice*, and in the *first* of *Ephesus*, and of

“ sing to *God*, and some knowing the *Scriptures* are invited to the *Truth*.
“ And again: Having searched the *Scriptures* we have faithfully deliver-
“ ed their whole *Doctrine*, and by teaching we propagate it; we
“ faithfully retain the *Belief* of the *Catholic Church* concerning our Lord
“ *Jesus Christ*, and open the *Doctrine* necessary to the *Knowledge* of the
“ *Son* of *God*, and the *Salvation* of *Man*, &c.

“ *Chalcedon*:

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“ *Chalcedon*. Therefore we detest all Heresy,
 “ that is repugnant to this Doctrine of the Son
 “ of God.

Of the Holy Spirit.

“ WE believe and confess that the *Holy Spi-*
 “ *rit* from Eternity proceeds from God the Fa-
 “ ther and the Son, and is true and eternal
 “ God, of the same Essence, Majesty and Glo-
 “ ry with the Father, and the Son, as by Autho-
 “ rity of the sacred Scripture the Holy Fathers
 “ rightly explain'd it in the Council of *Constan-*
 “ *tinople* against *Macedonius*.

THE PALATINE CONFESSION, as the same is extant in the last Will and Testament of the most illustrious Prince *Frederic III.* Count *Palatine* of the *Rhine*, Elector of the *Roman Empire*: printed *Ann. 1577.* by order of his Son, Prince *Casimire*, professing also the same Faith.

“ IN general, *sith the Elector*, with a sincere
 “ and constant Mind I confess, and firmly be-
 “ lieve, all those things which in the sacred Doc-
 “ trine and Writings of the Prophets and Apo-
 “ stles are revealed, contained, and delivered,
 “ and by Testimonies *thereof* confirmed, and
 “ founded, altogether so as the Church in the
 “ Times of the Apostles compriseth the chief
 “ Heads of Christian Doctrine in our Christian
 “ Faith, which they call the *Apostles Creed*,
 “ and as afterward in the *Nicene*, and *Athana-*
 “ *sian Creed*, the true Explication of the foresaid
 “ Apostolic Faith, or Creed, is faithfully set
 “ forth. That is,

1. “ I believe and confess the eternal *Father*
 “ of our Lord *Jesus Christ*, who created out of
 “ nothing

“ nothing the Heaven and the Earth, with all
“ things that are therein, &c.”

II. “ I believe and confess that *Jesus Christ*,
“ Son of the almighty God, begotten from e-
“ ternity of the Father, is equal, and *one* only
“ God with the *Father*, and *Holy Spirit*; and
“ that at the Time which was appointed in the
“ eternal Council of God, he was conceived by
“ the Holy Spirit in *Mary*, always a Virgin,
“ took our Flesh, and was born into the World,
“ &c. --- That he suffered Death to free us from
“ eternal Death, which had otherwise for ever
“ lain upon us, and from the Curse &c. --- I be-
“ lieve that he rose again from the Dead on the
“ third Day --- and that we now by his Power,
“ and Efficacy, are raised to a new Life --- Tho’
“ as to his human Nature, he be no longer upon
“ Earth, but in Heaven; yet as to his Divinity,
“ Majesty, Grace, and Spirit, he never departs
“ from us.”

III. “ I believe and confess that the *Holy Spi-*
“ *rit*, with the *Father* and the *Son*, is that true,
“ eternal, and *only God*; and that he is given to
“ us, that he may make us by true Faith Par-
“ takers of *Christ*, and of all his Benefits. In
“ this Confession of the true Christian Faith,
“ both now, and at any Time, I commend my
“ Soul, whensoever it shall depart out of this
“ Body, to the *holy* and *undivided Trinity*; to
“ God the *Father*, the Creator; to God the *Son*,
“ the Redeemer, Mediator, and my only Savi-
“ our, *Jesus Christ*; and to God the *Holy Spirit*,
“ my true Comforter, &c. --- I exhort and af-
“ fectionatly intreat my most dear Children,
“ Heirs, and Successors; and my Subjects, com-
“ mitted by God to my Trust; my Counsellors,

“ and Magistrates ; and especially my Universi-
 “ ty, and School Masters, and Ministers of
 “ Churches, of whatever State, and Condition
 “ they be, and their Posterity, that they keep
 “ the Way of the Lord. --- And that, not in their
 “ private Capacity only, they constantly persevere
 “ to their Lives end in the said Confession of
 “ Faith, and without Fear, couragiously profess
 “ it before God, and the whole World, nor ever
 “ decline from it ; but also, as it becomes pious
 “ and Christian Princes, and Magistrates, to
 “ whom the Defence and Propagation of ac-
 “ knowledged divine Truth is committed, as
 “ their chief Duty, they would with special
 “ Care, Study, and Pains, faithfully and deli-
 “ gently apply thereto ; that the sacred and
 “ saving Gospel, and the Truth of God, ac-
 “ cording to the Scriptures of the Prophets, and
 “ Apostles, may be purely, sincerely, and uncor-
 “ ruptly taught, and preached, and by the
 “ Blessing of God may be propogated, and trans-
 “ mitted in a continued Succession down to Pos-
 “ terity.

THIS admirable *Confession* for Clearness, and
 Soundness of Judgment, and the extraordinary Spi-
 rit of Piety expressed therein, is well worthy e-
 very ones reading, that hath opportunity for it.
 His dying Expressions were : “ *This is a faithful*
 “ *Saying, and worthy of all Acceptation, that Christ*
 “ *Jesus came into the World to save Sinners, of*
 “ *whom I am chief.*” And to those who stood
 about him : “ Enough, now enough have I lived
 “ for you, it is time that at length I should also
 “ live for myself. Let my mercifull Father
 “ call me hence whensoever he pleaseth, I enjoy
 “ a pleasant and joyful Conscience in *Christ* my
 “ Lord

“ Lord, whom I have sincerely served, and thro’
 “ whose Goodness I have lived to see this, that
 “ in the Churches, and Schools under my Go-
 “ vernment, my Subjects, taken of from the Au-
 “ thority of Men, have been led to *Christ* alone.
 “ --- *I have fought a good Fight, I have finished*
 “ *my Course, I have kept the Faith, henceforth is laid*
 “ *up for me a Crown of Righteousness.*

The BOHEMIAN, or WALDEN-
 SIAN CONFESSION, framed out of
 their most antient *Confessions*, approved by a
 Writing of *Luther*, and of *Melanchthon*, Ann. 1532.
 and by the Univerſity of *Wittemberg*, and at last
 by the Free Barons, and other Noblemen of the
 Kingdom of *Bohemia*, presented to King *Ferdin-*
and, Ann. 1535. It includes in it the Faith of
 those of the *Marchionate of Moravia*, and others.

III. Artic. *Of the Faith of the Holy Trinity.*

“ THEY teach from the Scriptures, that by
 “ Faith *God* is known to be *one* in Substance of
 “ Divinity, but *three* in Persons, *Father*, *Son*, and
 “ *Holy Spirit*. As to Persons indeed they have
 “ Distinction, but as to Essence, and Substance,
 “ they have Coequality without Distinction.
 “ The Catholic Faith, and the Agreement of
 “ the *Nicene* Council, and of others with this;
 “ their Decrees, and Canons, and the Confession
 “ or *Creed* of *Athanasius*, plainly testify this,
 “ And hence they teach the supreme Power,
 “ Wisdom, and Goodness of this one God, and
 “ his three most excellent Works, agreeing to
 “ him alone, and to no other besides him, viz.
 “ the Work of Creation, of Redemption, and of
 “ Preservation, or Sanctification. They also
 “ teach that this only true God, in one divine
 “ Essence, and *bleſſed Trinity* of Persons, is
 P always

“ always to be adored and stood in awe of, and
 “ with greatest Reverence, Honour, and Praise
 “ to be worshiped, as the great Lord and King
 “ of all, reigning to all Eternity; and that on
 “ him do all things depend, from him do they
 “ expect and seek all, to him alone is highest
 “ Subjection, Obedience, Fear, and Trust to be
 “ yeilded, and for this all religious Worship is
 “ sincerely to be paid him: and whosoever does
 “ not that, brings on himself Damnation, *Deut.*
 “ *vi. Thou shalt worship the Lord thy God, and him*
 “ *only shalt thou serve. And again: Thou shalt*
 “ *love the Lord thy God with all thine Heart, and*
 “ *with all thy Soul, and with all thy Mind, and in*
 “ *sum, with all thy internal and external*
 “ *Powers.*

VI. Artic. Of the Lord Christ, and Faith
in him.

“ THEY teach first of all, that there must be a
 “ sure and firm Faith of *Christ* the Lord, *viz.*
 “ That he is true, and by Nature God, and al-
 “ so Man; by whom all things in Heaven and in
 “ Earth, visible and invisible, were made; whom
 “ *John* calling the *eternal Word* interprets that
 “ *he is God, the Light, the only begotten Son, that*
 “ *is in the Bosom of the Father, full of Grace and*
 “ *Truth.*”

The CONSENT in Faith and Religion be-
 tween the Churches of greater and lesser P O-
 LAND, and Dukedom of L I T H U A-
 N I A, &c. at *Sandomir, Ann. 1570.*

Preface.

THEY say, “ They shun all Heresies repug-
 “ nant to the Christian Faith as revealed in the
 “ Scriptures, and to the *Apostolic*, and *Nicene*, and
 “ *Athanasian Creeds*, as agreeable thereto.

IN the iv. Act of the Synod of *Cracow* tis said (a):
 “ When some *Arian* Preachers and their Hearers,
 “ of their own accord, came to our Synod, and
 “ would there discourse of their Opinion; the
 “ Synod, after serious Consideration of those
 “ Things, refused Conference and Disputation
 “ with them, and made this Decree: Seeing these,
 “ who went out from us, continue not in the Do-
 “ ctrine of *Christ*, and Faith concerning the *true*
 “ *God*, the *Father*, and the *Son*, with the *Holy Spi-*
 “ *rit*, and so have not God; and having already
 “ been by Conferences and Writings very often
 “ admonished by us, and yet pertinaciously con-
 “ tinue in their Error, we will have no farther
 “ to do with them. So long as they continue to
 “ defend their Opinion, we will admit no more
 “ of their Disputations, but will shun them and
 “ their blasphemous Books, according to the
 “ Command of the Holy Spirit: least otherwise
 “ we seem to shake the Foundation of the *Chri-*
 “ *stian* Religion, and to call in doubt the most firm
 “ Faith concerning God, in whose Name we are
 “ baptiz’d; and lest we be Partakers of their evil
 “ Deeds, poison’d Doctrines, and Blasphemies a-
 “ gainst the Glory of our Lord.

THE BASIL CONFESSIO N was
 first exhibited in the Diet at *Ausburgh*, *Ann.* 1530.
 and so is of the same Date with the famous *Aus-*
burg Confession. Then five Years after the Refor-
 mation of their Church it was Printed, *Anno*
 1534. and hath since had several Editions.

1. Artic. Of the Nature of God.

“ We believe in *God* the *Father*, in *God* the
 “ *Son*, and in *God* the *Holy Ghost*, the *Holy* di-

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“ vine *Trinity*, three Persons, and one eternal
 “ almighty God, as to Essence and Substance,
 “ not three Gods. This is proved from many
 “ places of the whole Scriptures of the Old and
 “ New Testament.

IV. Artic. Of *Christ, true God and true Man.*

“ WE believe and constantly confess that *Christ*
 “ was made Flesh for us, *i. e.* this Son of God u-
 “ nited to the humane Nature in one Person,
 “ was made our Brother, that we by him might
 “ be made Partakers of the Heritage of God,
 “ *Matth. i. 21. Luke ii. 10. &c. John i. 14. Phil.*
 “ *ii. 6, 7. Matth. vi. 8, 9. Rom. viii. 15, 16, 17.*
 “ *Heb. ii. 10.* They conclude their *Confession* :

“ To the King eternal, incorruptible, im-
 “ mortal, invifible, the only wife God, Father,
 “ Son, and Holy Spirit, be Honour and Glory
 “ for ever, *Amen.*

The CONFESSION of the GREEK
 CHURCH, given by *Gennadius Scholarius*,
 Patriarch of *Constantinople*, to *Mahomet II.* Empe-
 ror of the *Turks*, after his Conquest of that City,
&c. Ann. 1453. And upon this Demand of his :

Q. WHAT do you Christians believe?

To this the Patriarch answered:

Ans. I. Cap. “ WE believe that there is a
 “ God, who made all things out of nothing, who is
 “ not a Body, nor hath a Body, but lives intel-
 “ lectually, and is the best, most perfect, and
 “ most wife Mind, without Composition, with-
 “ out Beginning, and without End, is not in-
 “ cluded in any place, but is in all Places. These
 “ are the Attributes (*a*) of God, by which he is
 “ distinguished from the things that he hath
 “ made: and there are others like these.

(a) *Idem, 49. 122.*

II. Cap. "HE is wise, and good, and true,
 " even Truth itself: whatever Excellencies his
 " Creatures have separately, he hath all in an
 " higher Manner in himself alone; and those
 " Perfections his Creatures have, because he gives
 " them to them; and they are good; because he
 " is wise, these are wise; because he is true,
 " these are true; and after the same Manner in
 " the rest, only with this Difference, they are first
 " and properly in God, but Creatures have them
 " by Communication.

III. Cap. "WE beleive that there are in God
 " other three *Properties* (a), which are as it were
 " the Principles and Fountains of all his other
 " Properties (b). And by these three *Properties* God
 " eternally lives in himself, and before the World
 " was made by him; and by these he made the
 " World, and by these he governs it. And these
 " three *Properties* we call *three Subsistences*, or *Persons*
 " (c). And because these three *Properties* themselves
 " do not divide into parts the one, and most sim-
 " ple Essence of God, therefore God in these
 " three *Properties* is *one God*; and there are not
 " three Gods, as some daringly speak.

VI. Cap. --- "THE *Word* of God put on hu-
 " mane Nature, that as Man he might converse
 " with Man; and as the *Word* of God, and
 " the Wisdom of God, he might teach Men to
 " believe in the only true God, and to live ac-
 " cording to the Rule which himself had given:
 " and again, that as Man he might set forth his
 " own Conversation an Exemplar of his Doc-
 " trine, for he himself first lived according to
 " that Rule which he gave unto Man; but as
 " the *Word* of God, and his Power, he might

(a) Ἰδιώματα (b) ἰδιωμάτων (c) καὶ ταῦτα τὰ τρία ἰδιώματα ἡ-
 μάρομεν τοῖς ὑποστάσις, ὅταν τρία ὑποστάσια

“ be able happily to effect that universal Good
 “ which he purposed, because it was impossible
 “ that by the Power of Man alone the World
 “ should be turn'd to God their Happiness.
 “ Thus therefore by his *Word* the almighty and
 “ invisible God sow'd the Truth in *Jerusalem*,
 “ and by his *Spirit* he enlightened and strengthened
 “ his Apostles, that they might sow the
 “ Truth even in all the World, thro' the love of
 “ God who sent him, and for Love of the Salvation
 “ of the World, after the example of *Jesus*,
 “ who according to his Humanity freely died to
 “ save the World. Thus we believe *One God in*
 “ *Trinity*, the *Father*, *Son*, and *Holy Spirit*, as our
 “ Lord *Jesus Christ* hath taught us, because he
 “ is true: we believe he is Truth itself.

VII. Cap. “ We believe that the *Word* of
 “ God, and the Man which that *Word* of God
 “ assum'd, is the *Christ*; and that Life of *Christ*
 “ in his Flesh, was the Life of more than an
 “ Holy Man; the Power of his Wisdom, and
 “ of his Works, was the Power of God.

VIII. Cap. “ We believe that as the Soul and
 “ Body of one Man make one Man; so the *Word*
 “ of God on the one part, and on the other
 “ part Soul and Body: there are always two Na-
 “ tures perfectly distinct in one Man; and so the
 “ Humanity and the Deity are in Nature per-
 “ fectly distinct in one *Christ*, but only in
 “ Subsistence and personally they are united: and
 “ neither was the *Word* of God chang'd into
 “ the Flesh, or into the Soul of *Christ*; nor
 “ was the Flesh of *Christ*, or his Soul, chang'd
 “ into the *Word* of God; but there was, and is in
 “ *Christ*, after that most wonderful Dispensation,
 “ the *Word* of God, and the Humanity is Hu-
 “ manity

“manity. It was not the Humanity of
 “*Christ* that assumed the Deity, but the Di-
 “vinity of the *Word* of God assumed the Hu-
 “mane Nature, in the act of Assumption join-
 “ing it with himself. Whatever is in God,
 “and of God, is by Nature God, because
 “there is no accident in God; and therefore
 “the intelligible *Word* of God we call, and be-
 “lieve to be God. And because this *Word* of
 “God was in *Christ*, therefore we confess *Christ*
 “to be God and Man, viz. Man because of
 “his Soul and Body; but God, because of the
 “*Word* of God which is in him.

IX. Cap. “WE believe that the *Word* of
 “God was in *Christ*, and in the World, and in
 “Heaven, and in God the Father; because the
 “*Word* of God is infinite, as God is infinite,
 “who begat him--- but he was in God in one
 “manner, in *Christ* in another, and in the World
 “in another.

X. Cap.--- THE Goodness of God, and his
 “Power, and his Love to Men was more abun-
 “dantly magnified by the coming of the *Word* of
 “God himself, who is God, with all his Power
 “in *Jesus*; than when he sent one Grace or
 “two into his Prophets, and into one Prophet
 “less, and into another greater.

XI. Cap. WE believe that *Christ*, as to his
 “humane Nature, was crucified and died (with
 “Consent of his Will) for many and great Be-
 “nefits; but the *Word* of God is neither cru-
 “cified, nor dies, nor riseth again; but rather
 “himself raised the Dead, as he raised also his
 “own Flesh, which he had carried about
 “him, &c.

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XIII. *Cap.* “BUT why was it necessary that
“the *Word* of God, who is God, should be in-
“carnate? There are many necessary Reasons
“of this, and when it is needful we are ready
“to give them; but beside those Reasons, these
“seven Things fully perswade us of the truth
“of our Faith.

XIV. *Cap.* (1). “BECAUSE the Prophets of the
“*Jews* (whom we also approve) foretold con-
“cerning *Jesus*, and the Things that he did, and
“what were done in his time, and which his
“Disciples did afterwards by his Power.

XV. *Cap.* (2.) “Because all the Writings of
“our Faith agree in all Things, by reason that
“the Writers of them had all one Teacher, the
“Grace [*so he calls the Spirit*] of God; for
“otherwise they would in some Things have
“disagreed.

XVI. *Cap.* (3.) “Because Men everywhere
“with great Earnestness, and many hazards re-
“ceived this Faith, tho’ it was new, and
“strange; and not ignorant and unlearned Per-
“sons only, but the prudent and wise; and
“by this the Delusions of the Devil were ut-
“terly confounded.

XVII. *Cap.* (4) Because this Faith hath no-
“thing in it impossible, nothing contradictory,
“nothing fleshly, but all spiritual; and it is
“the way to bring the Souls of Men to the
“Love of God, and of eternal Life to come.

XVIII. *Cap.* (5). “BECAUSE as many as
“received this Faith, and lived virtuously ac-
“cording to the Rule of *Christ*, received great
“Gifts from God, and wrought many Miracles
“in the Name of *Jesus*, which would not have
“been, were this Faith contrary to the Truth.

XIX. Cap. (6). "BECAUSE whatever some
" speak against this Faith, we can easily and
" with good Reason solve.

XX. Cap. (7). "BECAUSE Kings, and their chief
" Governours, for three hundred and eighteen
" Years, having been worshipers of many Gods
" and Idolaters, with many Punishments and
" Slaughters war'd against this Faith, but
" could nothing prevail, but the Faith conquere-
" red, and remains to this time, and when our
" Lord cometh he shall find it. If this Faith
" were not from the Will of God, it had easi-
" ly been destroy'd.

To this our Lord *Jesus Christ* be Glory,
Amen. (a)

THE *Confession* of *Cyril*, Patriarch of *Constanti-
nople*, inscribed, The ORIENTAL CON-
FESS I O N of the Christian Faith.

"*Cyril*, Patriarch of *Constantinople*, to those who
" are inquisitive to understand concerning the Re-
" ligion of the *Eastern*, that is of the *Greek Church*,
" what we believe, and what we think of the
" Articles of the Orthodox Faith, in the Name
" of all Christians in common, explains this
" short *Confession*, that it may be for a Testimo-
" ny before God and his whole Church, with-
" out Dissimulation, and with a good Con-
" science.

1. Art. "WE believe one true God, almighty,
" and infinite; three in Persons, Father, Son,
" and Holy Spirit. The Father unbegotten;
" the Son begotten of the Father, before all
" Ages, consubstantial with the Father; the

(a) See the important Confession in Martin Crusius's *Theologia*,
Lib. II. c. 11.

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“ Holy Spirit proceeding from the Father by
 “ the Son, having the same Essence as the Fa-
 “ ther and the Son. These three Persons in
 “ one Essence we call the *Sacred Trinity*, al-
 “ ways to be blessed, glorified, and worship-
 “ ed by every Creature.

IV. Art. “ WE believe that this *one God* in
 “ *three Persons*, *Father*, *Son*, and *Holy Spirit*,
 “ is the Creator of Things visible and invis-
 “ ble, &c.

VII. Art. “ WE believe that the Son of God,
 “ our Lord *Jesus Christ*, humbled himself, and
 “ in his Subsistence, or *Person*, took humane Na-
 “ ture, conceived by the Holy Ghost, and was
 “ made Man, in the Womb of *Mary*, always a
 “ Virgin, born of her, &c. (a)

Take only one Passage more cited from Dr.
Smith by Mr. *Martin*, in his *Dissertation on*
 I John v. 7. page 83. the Words of another
Greek Confession, viz. “ The *Father*, the *Son*, and
 “ the *Holy Ghost* are all three of *one* and the
 “ same *Essence*, according to the Words of the
 “ Evangelist *St. John*: *There are three that bear*
 “ *record in Heaven*, the *Father*, the *Word*, and
 “ the *Holy Ghost*, and these three are one.

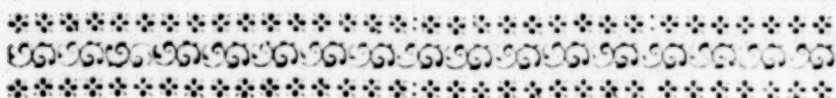
(a) *Cyvil* delivered this *Confession*, written by himself in *Latin*, to the
Dutch Ambassador at the *Turkish Port*, Anno 1630. Afterward he put
 forth the same in the *Greek Language*, Arringthen'd with Authorities of the
 Sacred Scripture, and enlarged with the Addition of some Questions.
 And before the *French Ambassador*, and others, the Patriarch protested
 that it was his own, and in that profession of Faith he continued so long
 as he lived. The same illustrious Person sent the same to *Geneva*, to be
 put forth in Print, that with his Consent and Desire it might be commu-
 nicated to the Christian World; and that all might be assured thereof,
 he sent the Original written with his own Hand, which all might see
 who desired it. It was accordingly printed in *Greek* and *Latin*, at *Geneva*
 and *Zurich*, which is in every ones Hands. Here we were content with the
Latin Edition.

As to the Northern Churches, *Sweden* and *Denmark*, being both *Lutheran*, they follow the *Ausburgh Confession*, of which see before. And *Moscow* receiving Christianity from the *Greek Church*, this with it follows the *Athanasian Creed*.

Thus have we gone thro' the Account proposed, from the Body of the *Confessions* of the *Reformed Churches*, with some others occasionally mention'd. From all which we find a Cloud of Witnesses both to the Truth and Importance of this Doctrine of the *Blessed Trinity*: That there are *three Persons* in the *Godhead*, the *Father*, the *Son*, and the *Holy Ghost*, and these three are *one God*, the same in Substance, equal in Power, and Glory. We close this part therefore only with this Reflection: Should there be a falling away from this Profession, we mean as to the Substance of the Doctrine, in whatever Words expressed: should there be a *denying of the Lord that bought us*, or of the *Holy Spirit*, the Sanctifier, and Comforter; disowning them to be truly and properly by Nature God, of the same Essence, and Eternity as the Father, and with him the one God, not three Gods, or a threefold *quas*, habitude, or consideration of the one Person of the Father: should there be a General defection from the truth to such Errors as these: with too much reason it might be said, the Glory is departed from us, whether *Dissenters*, or of the *Establish'd Church* that hath been counted the Head and great Support of the Protestant Churches. Should we, or they thus fall, those Protestants, whose *Confessions* we have mention'd, yea, and all Christians abroad, must upon their professed Principles renounce us, as not holding
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the Head ; and as to this great and fundamental Article of the *Blessed Trinity*, fallen into a worse Apostacy even than *Rome* itself. *But we hope better Things* both of theirs and ours, and *Things that accompany Salvation*, though we thus speak.



C H A P. III.

Some Advices relating to the DOCTRINE of the ever Blessed TRINITY.

IT now remains that we recommend a few Things to the Consideration of those, who have their Thoughts exercis'd about these Points; which how generally soever they have been hitherto received, are of late become the unhappy Subject of Dispute.

DID we apprehend this to be a Controversy of little Consequence, they to whom we do more particularly address ourselves, are too well acquainted with our Persons and Circumstances, to imagine we would ever have given them or ourselves any trouble about it.

THEY must needs judge, we think it to be of the greatest Moment, and that nothing could induce us to have taken this Method (sovereignly against our Inclinations, and those many Arguments that would have engag'd our Silence) did we not find ourselves compell'd to it by so plain and

and urgent a Necessity, as ought to bear down all other Considerations whatsoever; or, if they in the least doubt of this, we can profess seriously that so the Case stands.

BEING under this Conviction of Mind, we ought to omit nothing on our Part; that may conduce to the preserving those important Truths, which we have so long and so peaceably enjoy'd; or that may tend to the guarding against Errors, that are not only most dangerous in themselves, but if once entertained must unavoidably draw after them a Multitude of others of the like Nature and Tendency.

TO what has been already offer'd, we think it our Duty therefore to add the following Things, which as they are of great Weight with us, so we hope they will not be wholly disregarded by Those for whom they are more especially design'd.

FIRST Head of ADVICE.

WHEN new Notions are vented and propagated, it does very much concern Those, who are inclin'd to tamper with them, to take care they indulge nothing in Themselves, which may provoke the Holy and Jealous GOD to leave them to a Spirit of Delusion. Every one should think it his Duty, at such a Time more especially, to search his Ways and narrowly to inspect his own Heart.

It is certain, that whatever be our Notions, an unholy Life is a damning Error in Practice; which (besides what is to be apprehended from the just Displeasure of GOD) will of itself strongly dispose Men to Errors in Opinion. We easily
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ly give into those Sentiments that are pleasing to our corrupt Nature. The Accounts we have of those who first departed from the Faith, show them to have been Persons of no good Life, for tho' *they professed to know God, yet in their Works they deny'd him. Tit. i. 16.* and were Enemies to the *Power of Godliness*, notwithstanding they retain'd the *Form* of it. *Tim. iii. 5.* It was this made way for the dangerous Errors they fell into. Wherefore those Opinions are justly to be suspected, that are found to take most with Men of a corrupt or vain Conversation.

WE cannot with too sensible a Concern, observe the great Decay of serious Piety there is among us, Religion with most People being dwindled into a lifeless Form, and become the Matter of their Speculation and Talk; but not of their Practice. It must be said to the Honour of our Forefathers, that they took care to Adorn their Profession with a suitable Life, being ordinarily Men of real Holiness and Vertue. Happy were it for us could we support an equal Claim to the like Character! But alas! there is too much Evidence of the contrary. Indeed in Point of Knowledge we have rais'd our Pretensions to a great Height, so as not only to equal All that have gone before us, but to exceed them in Clearness of Conception and Justness of Thought. But if whilst thus we profess ourselves to be wiser than our Forefathers, we shall fall vastly beneath them in all the Instances of holy Conversation and Godliness, it must needs be a very great and inexcusable Reproach upon us.

AND if this should prove to be the Case, will it not afford Ground to doubt of such Pretensions?

ons? Is it likely GOD should make the clearest and fullest Discoveries of himself to Those, who shall have that least at Heart, which yet we must suppose him principally to intend by so gracious a Vouchsafement? Our Saviour speaking of the *Mysteries of the Kingdom of Heaven*, gives it as a Rule of Divine Conduct, that *whoever hath* (that is, makes good Use of his Knowledge) *to him shall be given, and he shall have more abundance, but whoever hath not* (makes not such use of it) *from him shall be taken away even that he hath.* Matt. *xiii.* 11, 12. Abused Light is either a woful Prefage of Darkness coming on, or an Indication of its being already inflicted. The *Gentiles* had a great Conceit of their Wisdom and Knowledge, and yet at that very time they ran into the foulest Errors. 'Tis said, *They became vain in their Imaginations and their foolish Heart was darkned, professing themselves Wise they became Fools.* Rom. i. 21. If GOD permitted them, even when they thought so well of themselves, to disgrace their Understanding in such a Manner for acting contrary to their natural Light; have we nothing to apprehend for our Abuse of those infinitely greater Advantages we have by the superadded Light of Revelation?

WHEN making these Reflections, we dare not pass our Judgment on any Persons further than their own Actions shall evidently Condemn them; and so far the Gospel allows us to go, which tells us that *by their Fruits we shall know them.* Matt. vii. 20. 'Tis applied there to *false Prophets*, but may be extended farther; for whatever People are, in regard of their Doctrines whether Sound or Erroneous, 'tis certain They can

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never be good Men, who are of a bad Life. And it must be the greatest Aggravation of Sin above all others to profess the Truth and not live under the Influence of it. This has been so much the Case of the present Age, that we fear the Guilt of it is become prevailing, which makes it the less strange, that GOD should suffer dangerous Errors, like an infectious and wasting Plague, to break out as a righteous Judgment upon us.

SURELY it is an awful and speaking Providence we are under, which loudly calls upon every one to examine himself, and to lay his Sins most deeply to Heart, nor is it enough that we confess them to GOD, unless we do as Men in good earnest, enter with speed and resolution upon all such Measures as are proper and necessary to rectify what is evidently amiss among us. This seems to be the only Way left to avert the Divine Wrath. Were it once effectually done, and instead of fomenting Disputes about Matters of the most transcendent and awful Nature, did we heartily reform in those Things, that have been too long the common Complaint, but without due care to redress them; 'tis to be hop'd, GOD would direct us in a Way that should end our Differences, and also prevent the Judgments that otherwise threaten us and are even at the Door.

SECOND Head of ADVICE.

WHAT we would recommend in the next Place, is *earnest Prayer* to GOD the Father of Lights; that He would mercifully preserve us from all dangerous Doctrines, and guide us in-

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into the Knowledge of his saving Truth. This must approve itself to All that have any Seriousness left with them, and will be despis'd by none but such as are of an Atheistical Spirit. Prayer is a solemn Ordinance of GOD, a Duty which none have reason to be ashamed of, and what All, that have any thorough Acquaintance with it, must highly esteem for the Benefit they have found by it.

AND what more promising Method can we take towards the settling of our Minds in relation to the Points in question than this? GOD who best understands his own Nature, is best able to lead us into the certain Knowledge of what He requires to be believ'd concerning Himself. He being infinite and unsearchable (for *who can find out the Almighty to Perfection?* Job xi. 7.) can doubtless if He pleases, propose that to our Faith which is unfathomable to our Reason. But in order to know whether He has done so, we ought previously to all our Inquiries, to seek his Direction and Assistance. In doing this we should be very sincere, and very importunate too, inasmuch as it is not about Matters of indifference, but such as directly concern the *Object of our Worship*; and consequently are of the highest Nature and Moment which must be determin'd, in order to the regulating of our religious Worship and Behaviour: And if through any faulty Byass in us, they be not rightly determin'd, may prove very hurtful if not fatal to us.

WE could never want Motives to this Duty, did we rightly consider and were we duly impress'd with a Sense of the Misery of our Condition by the Fall. What can be more affecting than

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those Accounts which the Scriptures give us of it? How great is that Darkneſs which, like a thick Veil, is ſpread over the whole *Mind* and *Heart*! *Eph. iv. 18.* How deplorable the Weakneſs which our Faculties have contracted! By reaſon of which we are ſo far from *knowing* or *discerning the Things of GOD* in a right and ſpiritual Manner, that we are not ſo much as capable of *receiving* them, *1 Cor. xii. 14.* Nor does our Miſery lie in a bare *Incapacity* of Nature, but a rooted *Averſion* and *Hostility*, ſhewing itſelf in a Way of *Oppoſition* to ſuch a Degree, as if *Enmity to GOD*, were now the chief and diſtinguiſhing Property of the *carnal Mind*. *Rom. viii. 7.* Again, the Heart of Man is ſet forth as *deſiſful above all Things and deſperately Wicked*. *Jer. xvii. 9.* Whence it is, that we are eaſily decoy'd and led into Errors, but not ſo eaſily reclaimed from them. And beſides all this, we have a ſubtil Enemy, who is ever watchful and ready to improve the Advantages theſe give him to play his Artifices upon us, and to make us the officious, tho' unwary Inſtruments of our own Deſtruction. He that ſhall duly conſider this as the real Condition of every Man by Nature, and that even by Grace we are not perfectly rid of theſe Evils, but there are ſtill large Remainders of them in the very Beſt, muſt needs ſee how little Reaſon he has to truſt to himſelf, but how much to implore the gracious GOD that he (who only can do it) would mercifully conduct him to the ſaving Knowledge of all neceſſary Truth.

KING David, tho' he had many Advantages above other private Men, yet thought it his Interest as well as Duty, to make this the Matter of his most humble Supplication. *Shew me thy Ways, O LORD, teach me thy Paths, lead me into thy Truth and teach me, &c. Psal. xxv. 4, 5.* We find him making the like Request not less than six and twenty Times in the CXIX. Psalm. To what must so importunate an Address be owing, but the deep Sense he had of his need of GOD to cure his Ignorance, and preserve him from the Treachery of his own Heart? The Apostle Paul pray'd very earnestly for those to whom he wrote his Epistles, That GOD would give them Understanding in all Things. 2 Tim. ii. 7. That the Eyes of their Understanding being enlightned, they might know what is the hope of their Calling. Eph. i. 18. And can we take a better Course for ourselves? Who is there that teacheth like GOD? Job xxxvi. 22. Who at the same time he proposes to us the Objects of our Faith, can heal the distemper'd Faculty and give an Understanding to discern both Good and Evil, Truth and Error, a Blessing which none can bestow but himself.

THIRD Head of ADVICE.

TO Prayer we are to join the careful reading and consulting of the Holy Scriptures. We should be very much in the wrong, did we judge, that after Prayer to GOD, we might then very safely commit ourselves, to the single Conduct of our own Reasonings; for thus we should still wander in the Dark: But we must make use of the Help which he hath given us in order

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order to assist us in our great Weaknesses, and to supply our vast Defects. We are to take the **BIBLE** into our Hands and give *diligent heed* to that, *as unto a Light that shineth in a dark Place.* 2 Pet. i. 19. It were a dangerous Fallacy to imagine, that because we have sought the divine Direction, we must thereupon be preserved from Mistakes, altho' we followed no other Light than that of our own Reason. This were a Degree of wild *Enthusiasm*, against which, how much soever some may inveigh, They most certainly come nearest to it, who form their Idea's of **GOD** purely from within themselves, without the Assistance of his Word, and not they, who regulate their Conceptions of his Nature and Worship altogether by it.

THE Method which he is pleased now to take in revealing his Mind, is a Method the most agreeable to our reasonable Nature that can be. And as this is done on his Part, so that which he expects on ours is, that we be not wanting to ourselves in any thing we are capable of. He hath condescended to favour us with his written **WORD**, in which is contain'd all that we need to know, believe, and do in order to our Salvation. And whatever is necessary hereto, he hath deliver'd there with so much intelligible Plainness, that it will be a Man's own Fault if he perceive it not. This Word he hath given and appointed to be the common Rule of every Man's Faith and Practice, who being furnished with natural and moral Capacities is required to *search* into it, *John* v. 39. and to make use of the Means and Abilities, that are afforded him in Order to find out the Sense of it.

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AND that none might impose upon us, it is made not only the Privilege, but the Duty of every one to judge for himself. But tho' it be so we are diligently to observe, that it is not left absolutely to our Liberty to think and judge as we please. We are no more to put or force a Sense upon the Scriptures, by any preconceived or private Notions of our own, and thereby to make a Faith to ourselves, than others are to do it for us; but must take them in their own Sense, which is the common Sense in which all are to understand them. And this being (as has been said) in all Things necessary to Salvation sufficiently plain, if a Man shall notwithstanding this fall into Error, it will be no Excuse for him to say, that he apprehended the Scriptures in another Sense than God intended them.

HOWEVER to prevent this, we must beware of being inseparably attach'd to those Notions we have preconceived by the bare and unassisted Light of our natural Reason, but must take Care to regulate these Notions of ours by the Scriptures, and not to govern the Sense of Scripture by them, which were all one with a Man's pretending to correct the Light of the Sun by holding a Candle to it. In order to understand the true Sense of the Scriptures, we must according to Reason and the Practice of all true Protestants hitherto, let them be their own Interpreter, and explain their own Meaning. This we shall do by finding out the Occasion and Design of their several Parts; the Scope of the Argument that is treated of; the Connexion of any particular Place with what goes before and after; the genuine Meaning of the Words

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Words by comparing them with other Places and taking them according to the Intention of the Writer in this or that particular Place. And when by observing of these or any other allowed and reasonable Rules of Interpretation, it shall manifestly appear, that such a Proposition or such a Doctrine is taught us, we are bound to believe it, altho' the Doctrine so taught be vastly above and altogether incomprehensible to our Reason. For as the great *Chillingworth* hath well observ'd. No Demonstration can be stronger than this, *G O D hath said so, and therefore it must be true.*

BESIDES this, we have the Liberty of making use of any further additional Helps, which are afforded us by the Discourses and Writings of those who have purposely treated of these Points, and have made it their study, to show what Scripture Evidence there is on the Side of the commonly received Faith, and to discover the Fallacies of those who have endeavour'd to embarrass and pervert it. And doubtless it is but prudent and just, as well as our Duty not rashly to go over to a new Faith before we have calmly and impartially heard, read, and consider'd, what is to be said in vindication of the Old. But still in the Use of these, or any other Means, our chief Dependance must be upon G O D, without whose Assistance and Blessing, we are liable and but too prone through the natural Prejudices and Corruptions of our Hearts to fall into Mistakes; which Consideration should ever mind us of our Duty, and make us in all our searches after Truth to be very earnest with God, that He would *open our Understanding*, as He did that of the *Disciples that we may understand*
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the Scriptures, Luke xxiv. 45. and behold the wondrous Things contained in his Law. Psal. cxix. 118.

FOURTH Head of ADVICE.

AND that we may not fail of this great and necessary Blessing, the Principal Duty, that is indispensably requir'd on our Part, is a *Meek and humble Disposition of Mind*, which is the last Thing we shall take the Liberty to recommend in a more particular and especial Manner.

IT is said that *the Meek he will guide in Judgment, and the Meek he will teach his Way. Psal. xxv. 9.* It is twice mentioned, the more to invite our Notice, and affect us with a Sense of its Necessity and Importance. This is the best Preparatory in order to gain a true and right Knowledge of Spiritual Things, and the fittest Temper of Mind to secure our Interest in the Promise. It concerns us therefore to understand wherein it lies, that we may accordingly apply our Endeavours for the obtaining of it.

WE think it proper in the *first* Place to illustrate it by its Contraries, which, tho' we shall but transiently glance upon, deserve however to be consider'd with all the Deliberation and Seriousness that is possible.

THEY then that are truly meek and humble do avoid, as much as may be, all angry and wrathful Passions, as knowing that *the Wrath of Man worketh not the Righteousness of GOD, James i. 20.* They are not of a proud and hasty, a fierce and furious Spirit, that will bear no Contradiction.

THEY entertain no such fond Conceit of their own Opinions or Reasonings, as shall make them

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despise and run down those, who do not in all Things conceive as they do, and are far from engrossing all Knowledge and all Wisdom to themselves. As if *they were the People, and Wisdom must die with them.* Job xii. 2.

THEY are not of a bold and presuming Temper, and think themselves capable, and affect, to pry into the *secret Things of GOD*, which do not belong to us. *Deut. xxix. 29.*

THEY are not of a captious and cavilling Humour, and be apt to wrangle about every Thing, and delight to start Difficulties, even where there are none.

THEY are not of such a litigious and stubborn Spirit, as rather than own a Mistake, to maintain an Opposition, tho' all Objections have been fairly answer'd.

THEY are far from taking Delight in setting People at variance, in causing Divisions, or promoting Animosities and Strifes among fellow Christians, but greatly lament and bewail them.

BEING desirous to know the Truth, They do not suffer themselves to be bias'd by any selfish Views. They practice no Deceits. They put on no Masks or false Dresses. They appear not in an outward Shew only of Humility. They make no use of Dissimulations or cunning Arts to cover or palliate their secret Sentiments. They have recourse to no sinister and unfair Methods in propagating their Notions, or bringing those under Discredit and Disreputation that differ from them.

ALL which foremention'd Instances make up the Scripture Account that is given of those, who, in the *Apostolic Times*, did endeavour to pervert the Gospel of Christ. Who instead of
being

being meek and humble, were proud Boasters of themselves, heady, high minded, fierce Despisers of those that are good, having a Form of Godliness but denying the Power thereof (a). Elsewhere they are described as Wolves in Sheep's Cloathing (b). As those that caused Divisions and Offences contrary to the Doctrine that had been received, and by good Words and fair Speeches deceiving the Hearts of the Simple (c). Using Sights and cunning Craftiness whereby they lay in wait to deceive (d). Creeping into Houses and leading captive silly Women, &c. (e) From all which the primitive Christians were carefully warned and exhorted by the Apostles to turn away, and to avoid them (f).

IN like Manner it is our Duty, not only heedfully to watch against these Evils in ourselves, and to keep at a Distance from such as practice them, but to follow the wholesome Counsel that is given by the Apostles St. Peter and St. James, which is, that laying aside ALL Malice, and ALL Guile, and Hypocrisies, and Envy, and ALL evil Speakings, and ALL Filthiness, and Superfluity of Naughtiness, we do, as new born Babies, (that is, with an harmless and humble Mind) desire the sincere Milk of the Word (g).

AND now, this excellent Temper and Disposition does take place in us; when we are truly sensible of our own Defects, and pay a just Deference to those Gifts and Graces we discern in Others.

WHEN we are tractable and willing to be

(a) 1 Tim. iii. 2. 4. (b) Matth. vii. 15. (c) Rom. xvi. 17, 18.
(d) Eph. iv. 14. (e) 2 Tim. iii. 5. (f) Rom. xvi. 17. (g) 1 Pet.
ii. 2. 1 John i. 10.

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instructed, inclin'd to hear what is offered, and lay our selves open to Conviction.

WHEN we are dispassionate, sedate and calm, ready to give every thing its due Weight and Consideration.

WHEN we are candid and sincere, fair and above board, honest and impartial.

WHEN we are peaceable, gentle, and easy to be intreated, taking up with what is reasonable for Satisfaction, counting it no Dishonour to own our Mistakes, or if it be; are willing to take the Shame of it, and glad to receive the Evidence of Truth from whatever Hand it comes.

WHEN our Spirits are really broken under an abasing Sense of our Sin and Guilt, our Vileness and Misery; being deeply convinced of the absolute need we have of Salvation, and yet the great Obstacles that lie in the Way to it from the extreme Corruption of our Nature and the Malice of the Evil one.

WHEN our chief Solitude is to know the Truth as it is in *Jesus*, and in order to that, have our chief Dependance upon GOD to guide us in our Inquiries after it.

WHEN we reverence his Word above all Things, obey its Counsels, submit to its Authority, silence the Mutterings of Unbelief, and quash the Objections of proud and carnal Reason against its plain Dictates. And, in a Word, when this is made the chief End of all our Inquiries, that we may know the Will of GOD in order to obey it.

THESE are the Things pointed at in all such Passages of Scripture which direct us to a Concern for our Souls more than any other
Thing

Thing, (a) which speak of the Knowledge of Salvation as the *principal Thing* (b). Which direct us to *base ourselves* (c), and assure us that GOD *resisteth the Proud, but giveth Grace to the Humble* (d). That he *hideth from the Wise and Prudent*, what he is pleased to reveal to *Babes and Sucklings* (e). Which exhort that if any *Man seem to be wise, he become a Fool that he may be wise*, because he that is *puffed up and thinketh that he knoweth any thing, the same knoweth nothing yet as he ought to know* (f). Which advise us *not to lean to our own Understanding*, but to *acknowledge GOD in all our Ways* (g). and assures us that *he that trusteth his own Heart is a Fool* (h). Which requires us to *speak the Truth in Love* (i), to be *swift to hear, slow to Wrath* (k) to do *nothing through Strife and vain Glory, but in lowliness of Mind to esteem others better than ourselves* (l). And finally to *cast down Imaginations and every high thing that exalteth itself against the Knowledge of GOD, and to bring into Captivity every thought to the Obedience of CHRIST* (m).

ADVANTAGES of the foregoing ADVICE.

IN all these Particulars it is our Duty to show the unfeigned Meekness and Humility of our Spirits. These are what the Scriptures largely insist upon and very much inculcate, wherefore we should endeavour by all the Motives of Persuasion to exhort one another to them. And

(a) *Math. xvi. 26.* (b) *Prov. iv. 7.* (c) *Math. xxiii. 12.* (d) *Jam. iv. 6.* (e) *Mat. xi. 25.* (f) *1 Cor. viii. 1, 2.* (g) *Prov. iii. 16.* (h) *Ibid. xxviii. 26.* (i) *Eph. iv. 15.* (j) *James i. 19.* (k) *Phil. ii. 3.* (m) *2 Cor. x. 5.*

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certainly there is nothing of greater Consequence in the present Case, or that would more effectually prepare our Hearts for the Divine Instruction. This Humility as it is the Qualification **GOD** requires on our Part; so were we once thoroughly possess'd of it, we should soon perceive its blessed Effects many Ways.

FOR were Men of this meek and humble Spirit, could we practice it in all the Instances that have been mentioned; and more particularly did we show it in the deepest Concern about the chief Affair our Salvation; were we duly sensible of our lost Condition by Nature, and fully convinced how much depends in Relation to our everlasting Happiness in another World, upon a right Belief of those great Doctrines, which are now disputed; how many Impediments might it remove out of our Way!

ONE would hope it would prove an effectual Means, in the *first* Place, to deliver those from their *Scepticism* and Indifference, who would feign imagin it to be of no great Moment, which side of the Question is held in the present Controversy, that is, whether they *affirm* the **SON** and **HOLLY SPIRIT** to be of the same undivided Nature with the **FATHER**, or *deny* that they are so, or *suspend* their Belief. And accordingly whether they Worship them as one **GOD**, or different in Nature, or (being in doubt) worship they know not what. It is very surprizing, that Things of this Import, should ever be looked upon with such Indifference. But were Men deeply humbled under a right View of their most wretched Condition by reason of Sin, and were they brought under the last degree of Concern

cern to know how they might be saved ; doubtless they would think it of great Moment with regard both to their Comfort here and Safety hereafter, to understand what a *Saviour* and what a *Sanctifier* they have to trust to, and how they ought to demean themselves towards them.

AND as in such a Case these Things would appear to be of no small Consequence, so would they be exceeding wary how they fell into Mistakes about them. They would be very serious in their Inquiries about Matters of so solemn a Nature, and very fearful of offending GOD, to whom alone they must be beholden for the true and saving Knowledge of them. In treating of these Things they would endeavour to excite the most becoming Awe in their Spirits, and to behave themselves in such a Manner, as should testify the profound Reverence they have of the Holy and Infinite Majesty of GOD. They are the Unfensible, the Proud, and the Profane, that make them the Subject of familiar Talk, and bandy them about in common Conversation with a light and vain Mind, to the great Dishonour of Religion and Grief of all good Men : but they that have any becoming Apprehensions of GOD, that know the infinite Distance there is between him and them, or have a just Sense of their own Case ; would be very cautious how they make bold with the most sacred Mysteries of his inscrutable Nature, for fear lest his Jealousy being enkindled, he should sanctify himself upon them by some sudden and exemplary Token of his Displeasure.

BESIDES, were Men's Spirits sufficiently subdu'd and humbled, would it not greatly tend to lessen these Difficulties which now they make
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such a Stir about? 'Tis probable they would not think it so hard a Matter for God, whom they acknowledge to be incomprehensible in his Nature, to propose such Things for the Object of their Faith, which are incomprehensible to their Understanding; thereby to try their Faith, their Submission and Obedience. They would not be so ready to explode a Doctrine concerning his infinite Being, because they cannot bring it to the Level of their finite and shallow Capacities, nor would they confidently presume to charge it with Contradictions, and, under Pretence of avoiding them, run themselves into those that are really and palpably so. They would not be so forward in concluding nothing to be true, but what they are able to understand, and thereby exalt (contrary to the Protestant Principle) their own poor Reason above the Divine Revelation, and make That, in effect, and not this, the Standard of Truth and final Determiner of what is right or wrong, true or false.

NAY, might we not expect, They would judge it a high Degree of Arrogance to pry into those Things, which God has conceal'd within himself, as we justly deem those to be very bad Servants, who (tho' it were only out of Curiosity) should attempt to open and look into a Secret, of which, their Master had not entrusted them with the Key. And would they not think it very rude to form Disputes about the sacred Mysteries of our Religion, which in the Nature of Propositions are plainly enough reveal'd, merely because they cannot explain the Manner of them? 'Tis likely, they would judge it highly dishonourable, not to believe what God says of himself, unless he show them how it can be so; as
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it would in some Cases be a high Affront to an honest Man, not to believe what he solemnly affirms, unless he demonstrate the Thing to them, or let them see it with their own Eyes. They would more easily trace the fearful Consequences of such a Carriage, and observe how it not only destroys all *Divine Faith*, by leaving nothing to be receiv'd upon the *bare Testimony of God* concerning himself, but opens a wide Door to *Infidelity* and downright *Atheism*. For if we will believe nothing, till all the Difficulties our wanton Minds may start about it are answer'd, we must remain Unbelievers for ever.

As these are the advantageous and salutary Effects, which a meek and humble Temper does naturally tend to produce; so for these Reasons, we cannot but recommend and press it with all the Earnestness that the Case deserves. We are certain that this is the only sure Way of attaining to the Knowledge of the Truth in these Points, not only from the Nature of the Thing, but because it is the Way which God hath expressly instituted for this End, with the Addition of his gracious Promise for our Encouragement. And indeed, without such a Temper as this, we shall have but little Comfort by entering into Disputes; for unless Men can be brought to submit their corrupt and captious Reason to the Authority of God's Word, and acquiesce in his *sole Testimony* concerning these transcendent and sublime Matters, it is not in our Power, nor do we pretend by any other Arguments to convince them. And since we all profess to be seeking Truth, there is no ingenuous or impartial Person can be averse to that, which is the only way of coming at it; especially in this Case, where the Question is of such Moment.

The CASE Argu'd.

GOD knows how far it is from our Design to increase the Prejudices of Those we would endeavour to perswade; yet we must be faithful. We are willing to take to Ourselves the Shame of all that Blindness, Vanity, and Deceit we find in our own Hearts, and hope that Those to whom we now apply, will take it as no Reflection, that we think them to have their Share of the same Corruption, it being what is common to Mankind; for which Reason we have all Cause enough to be humble. We would by no Means lessen those valuable Abilities, which God hath bestow'd upon any, but we crave leave to remind them of that saying, *Knowledge puffeth up*, 1 Cor. viii. 1. Great Parts, whether natural or acquir'd, have oft-times prov'd a dangerous Temptation, and the worst Errors have been observ'd to proceed from Men of the most subtil Wit.

THOSE are not always on the surest Side, that have got the Art of Thinking out of the common Way. We may affirm this, in relation to the necessary Articles of our Faith. Here what is most common is most true, for what is necessary to Salvation, GOD would have believ'd by ALL, and therefore Persons of the greatest Attainments have reason to suspect themselves, when departing from that which has been generally believ'd by Christians of all sorts, a few only (and that but now and then) excepted. And grant that some of Those who espouse the new Notions, are Men of Learning; yet what Pretensions can they make, which others of the contrary Sentiments may not do with equal Justice? What Skill have they in the original Lan-

Languages, which others have not had to as great a Degree? What fair and just Rules of Interpretation have they follow'd, which the other have not done? What Strictness and Impartiality have the One used in their Inquiries, that cannot (at least with equal Truth) be said of the other?

AND have they no Ground for Suspicion in themselves, when dissenting from the whole Christian Church in Points that have been so often and narrowly examin'd? Which tho' sometimes oppos'd by bold and crafty Men, were never long doubted of, but have been the more establish'd, by how much the greater Fury it is with which they have been attack'd. Has the *Catholick Church* been all along in an Error about these great Doctrines, or have they hitherto worshiped they knew not what? Then every Christian Temple should have the same Inscription upon it, as was upon the *Athenian Altar*. TO THE UNKNOWN GOD, *Acts*, xvii. 23. Then the Apostle was in an Error, when he said, *I know whom I have believed*, 2 Tim. i. 12. Is it the Design of the Scriptures to direct us only in the Manner of worship, and leave People to form Conceptions of the *Object* as they think proper? Or is it not to give a more distinct Account of the *Object*, and from thence to shew us how we ought to worship Him? Should they not for Modesty Sake entertain some Jealousy of their Notions, rather than condemn in an unreasonable, as well as uncharitable Manner, the whole Christian World?

ARE they certain they have no Cause of Mistrust; no Ground of Fear on their Part? Not any at all? tho' GOD hath told us that the *Heart of Man is deceitful above all Things, and*

desperately Wicked? Are they sure they have no latent Evil in them that might displease the Almighty? Have not learned Men and Ministers their peculiar Temptations? And is not Satan usually more busy with them in relation to these Matters than with others, as knowing how much more it will turn to his Account, if he can but draw *them* into a Snare? Should they not upon such an Occasion put to Themselves all the close Questions that are proper? For our Part we desire strictly to judge ourselves, nor would we rely wholly upon our own Scrutiny, but beg of G O D, that he would *search us, and know our Hearts, that he would try us and know our Thoughts, and see if there be any wicked Way in us, and lead us in the Way everlasting.* Psal. cxxxix. 23. We think it no Breach of Christianity to beseech others to do the like. *Is there not a Cause?* Surely it is a Time of Temptation, and shall we not inquire wherefore G O D is come to prove us, and that in the very Matters of our Faith?

WE have no small Conflict in ourselves to behave aright under this sad Dispensation of Providence. We are assur'd on the one Hand, that G O D is a jealous G O D, who *trieth the Reins and Heart*, keeping a watchful Eye upon us: And wo unto us, if through our Fault the Truth shall suffer and our People be misled by the *Slight of Men, and cunning Craftiness.* And yet on the other Hand, we must be very cautious lest we transgress those Rules of Charity which the Gospel prescribes. We desire to keep a Conscience void of Offence towards G O D and towards Men. We are sure it is our Duty *to hold fast the faithful Word, Tit. i. 9. To contend earnestly for the Faith, which was once delivered to the Saints, Jud. iii.* And CHRIST in his Epi-
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file to the Church in *Pergamos* commends her, that she held fast his Name and had not deny'd his Faith, *Rev. ii. 13.*

OUR Charity then must never be in Prejudice of the Truth. 'Tis certain we are not to judge the hidden Principles and Motives of Men's Hearts, nor are we eagerly to contend with them about Things that have no necessary Connexion with their Salvation, neither are we to determine any thing concerning their final State : But yet if by *Charity* and a *Catholic Spirit*, any shall intend an indolent and careless Temper, that shall leave Men to an unbounded Liberty of Opinion, without making a Difference as to the Doctrines they hold ; we are satisfy'd there is a Snare in it, and that such a Charity can be no way acceptable to GOD. For this would neither consist with the Zeal we are requir'd to express for those Truths that are essential to our Religion, nor with that unfeigned Love we are bound to shew to the precious Souls of Men.

THE Gospel Charity indeed obliges us to hate no Man's Person, but to manifest a Love to all, but then for this very Cause we ought to testify our Dislike of their dangerous Doctrines, even as CHRIST himself is said to hate the Doctrine of the *Nicolaitans*, *Rev. iii. 15.* For wherein can we express our Love better, than by a faithful Warning them of those Errors, which may otherwise prove fatal to them, and by using our Endeavours to deliver them from the Danger they are in ? We acknowledge that as to the Manner of doing this, our Charity does further oblige us to use all these Methods that are proper in the Case, which are by no means those of outward Compulsion and Force, but those of Argument and Persuasion, we are to do all with the Spirit of

of Meekness, but we must not let them alone, or indolently suffer them to go on in any damning Error, for this would be no Charity but rather *a hating them in our Heart*, Lev. xix. 17. And how much is it to be wish'd, that as to all these forementioned particulars, the Parties on both Sides might have their Consciences, bearing them witness that they make it their sincere Endeavour to keep strictly to the Rule.

MOTIVES of PERSWASION.

AND what in all the World would be more pleasing and joyful to us, than to find GOD prospering our Attempts to the recovering of any among us that are taken with the *new Scheme*, which how plausible soever it may appear has, in our Judgment, a very dangerous Tendency, and the more for that Varnish, which Men of Learning and Wit have put upon it. We are truly concern'd, that such Notions should be broached and propagated *any where*, but it afflicts us in a particular Manner, to find any among ourselves in danger of being infected with them. There are many Considerations to render this exceeding grievous to us, which they must be apprehensive of as well as we; but the greatest Grief of all is to reflect on the Snare they are fallen into, and the dangerous Consequence of it to themselves and others. It would no way become the Friendship we have always professed, nor the Relation we bear to them on a Spiritual Account, did we not express the tenderest Concern on so lamentable an Occasion.

WE persuade ourselves, it can hardly be in their Power to imagine we have any Design upon them, but that of their Good. There is no

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Temptation to move us to the contrary, and we have too great a Regard to the Interest in which, from a pure Principle of Conscience, we are embark'd, to do any thing that might weaken or impair it. They know themselves the hearty Respect that has been always paid them, and how ready we have been to minister all the kind Offices that have lain in our Power, to further and comfort them in their Work. If there shall be any Debate, it cannot owe its Rise to personal Pique on our Part, but only to that just and necessary Concern we are bound to have for the most sacred Truths of the Gospel, the Honour of the Redeemer, and the Welfare of their own and other Mens Souls. They are conscious that no Doctrines have by us, and all the *reformed Churches*, been ever reckon'd of greater Importance in the whole Christian Religion, than those that are now disputed, nor any Opinions more dangerous than those that are repugnant to the proper Divinity of our SAVIOUR and that of the HOLY SPIRIT. For which Cause they have all the Reason in the World, to impute these our Endeavours to a Christian and Friendly Design.

WE hope they will accept them as such, and therefore we beg leave to intreat them by all the Interest we have ever had in their Esteem and Affection, to beseech them for GOD and their Souls Sake, to receive what we have thus laid before them into their most serious Consideration. We passionately conjure them to do it with all that Calmness and Sedateness of Mind, with that Meekness and Humility of Spirit we have been so free as to recommend to them.

WE pray them to reflect on the deplorable Prospect, which a Difference about Points of this Nature must needs open to them and us. For
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should they dissent from us in these Matters, how great a Breach will it in all likelihood cause among us ! For seeing we cannot but think it an essential Duty in our Religion, to worship the *Son* and *Spirit* as *one* GOD, of the same Substance with the *Father*, should they judge otherwise and deny them to be so, How will they be able, with any good Conscience, to join with us, when according to their supposed Sentiments, we must be chargeable with the Sin of Idolatry for our so worshipping of God. ? And how shall We on the other Hand be able to join in Worship and Communion with them, that shall refuse that Honour to the Son and Holy Ghost which we believe to be indispensibly their Due ? And what must be the Consequence of this, but their separating from us, or our withdrawing from them, were it only upon this Account ; not to mention other Causes, that will necessarily flow from a Difference in such essential and fundamental Points as these ? And will not this greatly sadden our own, and the Hearts of all good People, to see things brought to such a pass ? To observe that comely Band of Union and delightful Harmony, which has so long obtain'd among us, dissolv'd and broken ? To find that we who were wont to worship GOD and take sweet Counsel together, that liv'd as Brethren in so much Love and Peace, to divide and separate from one another ? What can be more afflicting !

ADD to this the warm Disputes, which a Dissention about these Things will most probably (if not unavoidably) create. The bitter Strifes it may occasion through human Frailty, and *Satan* with his Instruments continually blowing the Coals. What a sore Exercise will this prove, to such as are of a christian, meek and peace-

peaceable Spirit? Yea, what a Hindrance to all the more delightfull and profitable Performances of the Ministerial Office? These are Infelicities that are obvious to every One. But when the Corruptions of Men shall be stirred up, their Passions inflam'd, and their Spirits exasperated one against another, who can see to the End of all those Calamities and Miseries which these may be the Causes of? Young and unexperienced Heads for the most Part have little Thought of these Things, but grave and wise Persons cannot think of them without much Grief and Sorrow of Heart.

BESIDES this, what an unexpressible Disturbance will it give to Multitudes of poor People, to observe Those, that should teach them the Way to Heaven, and instruct them in the Knowledge of saving Truth, falling out among Themselves and contending with the greatest Eagerness and Obstinacy about the most essential Points? What a Temptation will this prove to the looser Part? Into what endless Perplexities may it cast the Honest and well Meaning? And how great an Obstruction in general will it be to the Success of the Gospel? Who, that has the Concern of Souls, the Interest of Religion, and the Honour of God at Heart, can reflect on these Things without bitter Anguish of Spirit? Surely these are not Matters lightly to be passed over; God will observe how we carry it under them.

WE can profess in great Truth, that the more we think of these Things, the more disconsolate it makes us. Were *Persecution for Righteousness* like what we only dreaded; we should not be without our Support under such a sore Rebuke of Providence; but the Prospect which these give us is so dismal, that it leaves us in a Manner without Comfort, as indeed it deserves to be dreaded more than

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any mere cutward Sufferings whatsoever. Such Reflectors as these, ought they not to excite and justify the utmost Endeavours we can use in putting the speediest Stop that is possible to Evils so destructive and pernicious?

AND can they with whom we have to do, be no way touch'd with these Things? Must it not grieve them to leave our Assemblies, to separate from their old Acquaintance and hearty Friends? Must it not grieve them to see their dear Relatives and Others weeping and lamenting for them? Must it not affect them to behold the sad Divisions and Distractions which this may cause, (if God prevent not) to the Discredit and Weakening of that Interest, which hitherto they have thought the best, and durst not desert thro' any Prospect of worldly Advantages, or any Fear of Hardships and Sufferings? Would it not afflict them, were it only to observe the Doubts, the Fears, the Uncertainty of Spirit, the grievous Perturbations which this must cause in the Minds of Others? And to say no more, must it not trouble them, to see none rejoicing but *Infidels* and *Atheists*, who will hereby be tempted more strongly than ever, to think there is nothing at all in Religion, when the *principal Points* of it are call'd in Question, even by those that profess it?

THE serious Consideration of these Things, is enough to move the Heart of any one, and cannot but be a sufficient Warrant not only to us but every Body else to do what in them lies to prevent such unspeakable Mischiefs. No Motives or Arguments should be neglected, no Prayers or Intreaties wanting, no Means omitted that have any Tendency to answer so desirable an End. We do therefore in the most tender and affectionate Manner renew our importunate Requests to these our Friends that they would
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in the Fear of God, and with all the Regard that is due to Conscience, observe and follow in the *strictest Manner* those Precautions and Counsels we have humbly offer'd.

WE have the greater Reason to hope they will comply with this our Request, because Those, at least, of the Brethren *here*, that incline to favour the *new Scheme*, have not yet (so far as we can learn) fully, openly, and peremptorily declared themselves; but seem rather to be in doubt only about these Matters, tho' we are sorry that by any Methods, whether clandestinely or openly, they should distract the Minds of People with those Doubts of theirs, before they were fully determin'd in their own Minds. How ardently is it to be wish'd that we might still continue to *think and speak the same Things*! We would beseech them therefore in the Words of the inspir'd Apostle, that *if there be any Consolation in Christ, if any Comfort of Love, if any Fellowship of the Spirit, if any Bowels of Mercy, they would fulfill our Joy, in being like-minded, having the same Love and Being of one Accord, of one Mind with us, Phil. ii. 1, 2.*

FOR our Part, might we be so happy as to prevail, we harbour no such ill Will against them, we have no such Aversion or Prejudice to their Persons, that can hinder us, upon their sincere and hearty acknowledging of the Truth, from receiving them again with the most friendly Embraces. We can assure them, that as nothing could hitherto make a Division among us, so that nothing shall do it, save what they make themselves, and that *in the Matters of our GOD*. They cannot be insensible of the Joy that we, and thousands more their Friends, would conceive upon their Return; and should it please GOD to crown these our poor Labours with Success, we will view all
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the Glory of it to Himself, and he shall inherit the many Praises and Thanksgivings of our Hearts.

BUT if what we have thus attempted shall have no Effect, but on the contrary be rejected and despis'd (which GOD forbid!) tho' it will be to the sore Grief of our Souls, yet we shall have this to reflect upon, as some Matter of Comfort, that we have not been wanting in our Endeavours to reclaim them, that we have afforded them our Assistance, and done it as far as we are able, with all the Temper and Moderation that the Gospel requires, that is consistent with Faithfulness, or that the Importance of the Case will admit. That we have thus far the *answer of a good Conscience*, and must do ourselves the Justice to say that we stand but where we were, That they have left us and the Truth not we them, and they must be answerable for all the sad Consequences that shall ensue upon this unhappy Difference. *They* have departed from the Doctrine that has been all along receiv'd among us; *They* have been very much the Occasion of all the Distraction that is in the Minds of poor People; *They* have disturb'd the Quiet of our Churches; And what We have done has been only in *necessary Defence* of ourselves and the *most important Truths* of our Salvation: nor this, till with great Concern of Heart, we found them many Ways invaded. Should we upon so loud a Call as this, have sat wholly still, we could never have answer'd it to GOD, to his Church, to our own Consciences, to the present and future Generations, but had been justly the Reproach of the whole Christian World, and indeed, of all Mankind.

Now to the Father, Son and Holy Ghost, three Persons, but One only eternal GOD, be Praise and Dominion for ever and ever. AMEN.

F I N I S.

